The Christian Century

PUBLISHED WEEKLY

Freedom for Bishop Ordass

By Theodore A. Gill

Christian Faith and Daily Work

By Elton Trueblood

Is Work So Holy?

By Sherwood Eliot Wirt

Like an Echo to a Cry

By Charles G. Hamilton

AUGUST 29, 1956

In This Issue

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Contents

Editorial

Editorial Paragraphs 987
Freedom for Bishop Ordass 990

Contributed Articles

Christian Faith and Daily Work, by Elton Trueblood 992
Is Work So Holy? by Sherwood Eliot Wirt 995
Like an Echo to a Cry, by Charles Granville Hamilton 998

Simeon Stylites: A Rough Word for Preachers 996

Reviews

Religion, Morality and Law, edited by Arthur L. Harding 997
Principles and Practice of Preaching, by Ilion T. Jones 997
For Reviewing and Renewing 997

Correspondence 999

News of the Christian World

England 1000
The Carolinas 1000
Louisiana-Mississippi 1002
The Philippines 1003
Providence, R. I. 1004
Australia 1004
East Asia Rural Conference 1006
Bolivia 1007

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Coming Events

Aug. 31-Sept. 7. Evangelical and Reformed Church Triennial General Synod, Lancaster, Pa.
Sept. 1-12. 9th World Methodist Conference, Lake Junaluska, N. C.
Sept. 2. Labor Sunday.
Sept. 4-9. National Baptist Convention of America Annual Meeting, Richmond, Va.
Sept. 5-8. Regional Lutheran Theological Conference, San Antonio, Tex.
Sept. 5-11. United Student Christian Council General Assembly, Green Lake, Wis.
Sept. 9-14. United Lutheran Area Evangelism Mission, Mount Vernon, N. Y.
Sept. 14-16. National Convention of Christian Men (National Council of Churches General Department of United Church Men), Cleveland.
Sept. 14-16. Southern California Council of American Baptist Men Laymen's Conference, Thousand Pines, Calif.; Louis H. Evans, speaker.
Sept. 16-21. United Lutheran Area Evangelism Missions, Atlanta, Ga.; Atlantic City, N. J.; Marion, Va.; Pembroke, Ont.; Pender-Norfolk, Neb.; Vandalia, Ill.
Sept. 19-20. National Lutheran Editors and Publishing House Managers Association 44th Annual Meeting, Rock Island, Ill.
Sept. 20-22. United Lutheran Brotherhood 20th Biennial Convention, Kitchener, Ont.
Sept. 21-22. Lutheran Welfare Conference (Pacific Northwest Region)-Associated Lutheran Charities (Northwest Region) Joint Meeting, Parkland, Wash.
Sept. 23-28. United Lutheran Area Evangelism Missions, Cedar Rapids, Iowa; Lima, Ohio; Ottawa, Ont.; Salem-Eugene, Ore.
Sept. 24-28. National Congress of American Indians 14th Annual Convention, Salt Lake City.
Sept. 28-Oct. 3. International Convention of Disciples of Christ Assembly, Des Moines, Iowa.
Sept. 30-Oct. 3. Luther College 1st Annual Martin Luther Lectures, Decorah, Iowa; Roland H. Bainton, Warren A. Quanbeck, E. Gordon Rupp, speakers.
Sept. 30-Oct. 3. United Lutheran Area Evangelism Missions, Anna, Ill.; Columbia-Leesville, S. C.; Jersey City, N. J.; Miles, Tex.; Portland-Vancouver, Camas, Ore.-Wash.; Three Rivers, Mich.; Wheeling, W. Va.
Sept. 30-Oct. 6. Greek Orthodox Church of North and South America 13th Biennial Congress, Washington, D. C.
Sept. 30-Oct. 7. Christian Education Week.
Oct. 4-11. American Lutheran Church 14th Biennial Convention, Blue Island, Ill.
Oct. 7. Worldwide Communion Sunday (N.C.C. Joint Department of Evangelism).
Oct. 7-12. United Lutheran Area Evangelism Mission, Winnipeg, Man.
Oct. 8-13. N.C.C. Department of Christian Education Fall Committee Meetings, Green Lake, Wis.
Oct. 10. Japan International Christian University Foundation Board of Directors Meeting, New York city.
Oct. 10-17. United Lutheran Church in America 20th Biennial Convention, Harrisburg, Pa.
Oct. 14. Men and Missions Sunday (N.C.C. General Department of United Church Men).
Oct. 14-21. Churchmen's Week.
Oct. 16-18. National Convocation on the Church in Town and Country (N.C.C. Division of Home Missions), St. Louis.
Oct. 17. United Churchmen's Rallies (N.C.C. General Department of United Church Men).
Oct. 18-20. Lutheran Welfare Conference Midwest Regional Conference, Green Lake, Wis.
Oct. 18-31. Moravian Church Provincial Boards Semiannual Meeting, Bethlehem, Pa.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

COMPROMISES on civil rights which marked the writing of the Democratic platform represented a defeat for liberal and labor elements in the party and will be a handicap outside the south. The platform committee rejected a minority report which would have committed the party to carry out the decisions of the Supreme Court concerning abolition of segregation in public schools. It refused to let the platform say: "At the same time, we favor federal legislation effectively to secure these rights to everyone: (1) the right to equal opportunity for employment; (2) the right to security of persons; (3) the right of full and equal participation in this nation's political life, free from arbitrary restraints. We also favor legislation to perfect existing federal civil rights statutes and to strengthen the administrative machinery for the protection of civil rights." The omission of these explicit pledges was a very high price to pay for southern votes, which are not assured even so. The Supreme Court's unanimous decision on segregation must be carried out in good faith, and no amount of lip service recognizing the court as a coordinate branch of government has meaning if the current defiance of the court's decisions continues indefinitely. The Republican plank on civil rights is much better: "The Republican party accepts the decision of the United States Supreme Court that racial discrimination in publicly supported schools must be progressively eliminated. We concur in the conclusion of the Supreme Court that its decision directing school desegregation should be accomplished with 'all deliberate speed' locally through federal district courts." This plank provides no aid or comfort to those who have been attacking the court and defying the Constitution for the past two years. It does not store up trouble for the future, as the Democratic position does.

Republicans Better On Civil Rights

Economic Isolationism Is Growing in U.S.

PROTECTIONISM is attempting to return to power in the U.S.A., with results which will further handicap our position of economic and political leadership in the free world. The appearance of protectionist clauses in the platform of the Democratic party does more than explain why southerners seek to remain within a national party rather than fly off on another sectional tangent like the Dixiecrat movement. It is related to the refusal of southern representatives in the 84th Congress to support the three-year extension of the Reciprocal Trade Agreements act and to the refusal by Congress to advance the administration-sponsored bill authorizing American membership in the proposed world Organization for Trade Cooperation. It is identified with actions like that of Mississippi's Senator Eastland, who inserted in the farm bill a section compelling the administration to match any price, however low, of cotton on the world market until our surplus cotton is sold. It was a major although unacknowledged factor in the scuttling of American aid to Egypt on the Aswan Dam, for that project would have increased Egypt's production of cotton. It was associated with congressional efforts which nearly succeeded for the establishment of new quotas for imports. It is an element in the boycott laws which have been passed in some southern states, requiring stores handling Japanese textiles to advertise the fact. Since no store would carry an advertisement which would damage its status, it was assumed the stores would refuse to stock Japanese textiles. So there is a major shift in the balance of forces within Congress, and the consequences for America's place in the world are likely to be grave. The element of pathos in the situation is that the hour is much too late in world affairs for the erection of a cotton curtain or wall of any other kind around the United States. We rejoined the human race some time ago, and there can be no retreat.

Now We Avoid Pact To Outlaw Slavery!

AUGUST 15 is not a day which Americans will recall with pride, for on that date in 1956 our department of state announced in Geneva it would not adhere to the proposed new international convention to outlaw certain forms of slavery. At the United Nations conference on slavery, to which 36 nations sent representatives, U.S. Delegate Walter Kotschnig said we "abhor slavery in any form." His words lacked conviction, however, for he was not permitted to agree to the agreement to outlaw sale of brides, debt bondage and similar practices. Why did the United States, which made such sacrifices a century ago to ban slavery, balk at this compact? Our representative pointed out that some nations had not signed the 1926 international agreement, negotiated by the League of Nations, to outlaw slavery. What difference did that make? We were asked to sign for ourselves, not for others. A second reason was suggested by the *New York Times* reporter who covered the Geneva meeting. It was that the state department has refrained from signing pacts of this

kind for fear Congress would use the commitment as an excuse to revive the proposed Bricker amendment, which would compel the executive department to share responsibility for the conduct of foreign affairs with the legislative branch of government. This argument amounts to an admission that an antislavery compact is not of sufficient importance to justify any risk of trouble with Congress. If trouble came, surely the state department need not fear an adverse public reaction to an agreement to outlaw slavery! The likelihood is that all this is eyewash, the real reason being that our leaders fear to irritate Saudi Arabia, the chief offender against civilized standards in relation to slavery and the holder of a large share of the world's reserves of petroleum. With all its wealth, Saudi Arabia could do away with the slave market at Mecca and liberate every person in bondage within its borders without hardship to anyone. That it does not do so and that its ally, the United States, refuses to move to persuade it to do so dishonors both nations before the world.

How Effective Are The Mass Media?

THE NATIONAL FOUNDATION for Infantile Paraylsis recently reported that only half of the "high priority" groups had received Salk polio inoculations. Only 31 million out of the nation's 63 million children and expectant mothers have been given even one of the recommended three shots. The report on the national situation has been punctuated by an emergency on Chicago's slummy west side, where an alarming incidence appeared in June and the polio cases have now risen to three and one-half times last year's record. As the totals increased, twenty, thirty, and forty per day, the city health department issued more and more urgent appeals to parents, pleading with them to have their children vaccinated. Inoculations were offered free of charge. Special clinics were established in dozens of hospitals in the affected areas. Newspapers and radio and TV stations headlined the danger and the offers of protecting serum. And yet thousands of parents failed to respond. Volunteer teams began ringing doorbells. They found many mothers who had not been reached by mass media and many more who had been unmoved by what they heard. And even the doorbell ringers seemed unable to overcome the residual inertia. This incredible resistance invites reflection on the limitations of mass media. On April 12, 1955, when the effectiveness of the Salk vaccine was ballyhooed to the skies, some of us thought the public relations men and the press were having a field day and really were overdoing things. But a year later, it seems, the greatest nonmilitary propaganda of the century failed to penetrate into neighborhoods where the blare of loudspeakers is muffled only in the dead of winter. It is true that the meaning of the April 12, 1955, message was soon confused by the mistakes of an inept manufacturer. The government agency which had failed to set up the necessary manufacturing regulations then further confused the polio message by stalling and buck-passing. After some weeks, thanks to the leadership of Dr. Salk himself, the program seemed again to be moving. But the propaganda plus a serious epidemic did not move thousands of families on Chicago's west side, and to date it hasn't moved half of the parents in the United States. Could we have overestimated people's responsiveness to propaganda? If the Salk program, with its elemental appeal to parental protectiveness, encounters so many blind eyes and deaf ears, what is happening to messages that tell of less immediate and less simple things? The sowers have done much to improve the quality of the seed which they wish to plant. How much have they done to improve the stony soil?

Churches Stress Need For Income Security

DEPRESSED AREAS are numerous in the midst of our uneven prosperity, as anybody knows who has visited an automobile-making city or a coal-mining town in recent months. The 47th Labor Sunday message of the churches cites the human situation in these places in an address to the nation on "The Worker's Quest for Security." The statement, issued by the National Council of Churches, reaffirms the duty of the church to relate "faith in Jesus Christ to daily work" and to concern itself "with the welfare of all workers and their aspirations for freedom, justice and security." It congratulates the American Federation of Labor and the Congress for Industrial Organization for merging their operations in the last year. It then takes up the issue of security of income for workers and points out how important it is to the worker's family to be able to eat regularly, to live in a decent house, to wear acceptable clothes, to have money for medical care. The statement commends industries for stabilizing production schedules, developing training programs, paying fair wages and eliminating discrimination. It encourages legislators to work for unemployment compensation and praises labor and management for agreements for supplementing unemployment insurance. The statement of the churches advises industry to make pension benefits transferable, so that a worker will not lose accumulated savings by a shift of employment. It missed an opportunity to discuss the relation to income stability of the guaranteed annual wage, the contributions of cooperatives and credit unions, the role of banks and insurance companies, the advantages of profit-sharing plans and diffusion of ownership through the purchase of stock in corporate enterprises. It rendered a service in pointing out that ultimate security is not to be found in material values. Although an adequate income is essential, real security is found only in "God himself and in . . . his power, justice and love."

Labor Is Not a Class Apart

INSTEAD of worrying about revolution, as our ancestors did when they thought of a labor holiday, Americans worry in 1956 about traffic accidents on the first week end in September. We see in the streets no barricades manned by the ragged and the hungry, but traffic jams of shining automobiles, driven by workingmen who calculate as they drive the number of months of labor peace they will require to pay the mortgage on their family vehicle. Their unions are no longer led by the old revolutionaries. Instead of denouncing the institution of prop-

erty, most union officials are concerned about acquiring and managing property for their organizations. Union health and welfare funds are big business. When some of these funds were found to be mismanaged, the last A.F. of L.–C.I.O. convention broke tradition and invited government regulation. Every week we hear of new industrial compacts achieved by collective bargaining. Labor's aim in these negotiations is not overthrow of the established order but immediate and tangible benefits in return for their share in directing the productive energies of modern industry. A great many members of unions hold shares in the corporations by which they are employed and in other firms also. So they do not denounce the "profit motive" and "vested interests" as vices peculiar to management. Labor shares to an increasing degree in management, and so does not regard managers as a parasitic group in society. Labor leaders now are compelled to deal with matters of concern to the general community—taxation, immigration, tariffs, segregation, housing, education, social security, health and welfare. They are also involved in decisions affecting the uses of social power. They begin with the problem of getting elected and holding office in their own unions. This confronts them with inescapable moral and religious choices. How can a leader maintain a position which depends upon the favor of his followers without losing his own soul? This is not a question of winning office or of holding it, but of using it for ends which are approved by the best moral judgment of mankind. So Labor Sunday sermons must deal, if they are to be helpful, with right rather than popularity, with service of God as more important than fear of people, with organizational as well as personal morality, with principles as the only trustworthy channels of power.

Is the Small Church College Viable?

AMERICAN COLLEGES and universities are preparing for the largest enrollment in history. Last year's all-time record of 2.75 million students will be surpassed next month when nearly three million young people will register in this country. Barring a war, enrollments will continue to rise until at least 1970. The largest gains will occur in public institutions, but many of the church-related institutions will also be filled to capacity. In this picture of expanding educational service there are many dark corners. Not a few of the dark places are occupied by church-related schools that will not be filled to capacity, and by some schools which, though crowded, will still serve but two or three hundred students. Last year there were one thousand nonpublic colleges, most of them church-related, that enrolled less than 500 students. The average registration in this group of institutions was 230. If they had all been highly endowed, the size of their enrollments would cause little concern. But, with few exceptions, these colleges were not highly endowed. They were existing by overworking and underpaying their faculties, by skimping on library purchases, by deferring maintenance work. In the absence of great endowment, a liberal arts college cannot now maintain a well balanced faculty, an adequate library and other necessary equipment if it serves a student body that is much under 1,000. Yet four-fifths of the church-related institutions are smaller than that economical size. The result: faculty salaries average 25 to 50 per cent of salaries paid in near-by public institutions; teaching loads (in hours per week) are sometimes double what they should be; professors are asked to give instruction in subjects for which they are not trained. Under these conditions, the church-related colleges cannot secure the best teaching talent, and the quality of education suffers. Admittedly, there are offsetting factors; but the outlook for the majority of church-related colleges is not good, unless many of them increase their capacity to the point where they can pay for a well balanced staff without prohibitive unit costs. Many mergers are long overdue.

Bible Is Printed In Russia

THE FIRST consignment of Bibles printed in Russia since 1917 has arrived in New York and copies are for sale for $10. Harrison E. Salisbury said in the *New York Times* for August 17 that the Bible is distributed by the Soviet state book monopoly but is printed by the Moscow patriarchate of the Orthodox Church on its own presses. These were acquired in 1943 when the church pledged to Stalin its help in the war effort against the nazis. Stalin thereupon suppressed the more extreme forms of antireligious propaganda and turned over to the church leaders the printing establishment of the League of the Godless. Why it has taken the church thirteen years to issue a Bible is not explained, but the Christian world can be gratified that this has been accomplished at last. Mr. Salisbury says there is a heavy demand for Bibles in Russia, and that because of this demand it may be easier to secure a copy in New York than in some of the cities of the Soviet Union. The American Bible Society has sent two shipments of New Testaments and Bibles in Russian to the U.S.S.R. since the end of World War II; aside from these no new copies of the Scriptures have been available there in more than forty years. The copies which have arrived in New York are from a printing of 25,000, which is soon to be followed by another of 75,000. An item of interest concerning the copies that have been seen here is that they bear no censor's stamp, although all materials printed in Russia are supposed to carry this stamp. The new Bible is couched in the vernacular, as Russian Bibles have been for a century. Scholars who have examined its text report it has not been tampered with. This publishing event is propitious for the future of Christianity in Russia. We hope it indicates that religious and civil liberty, which go hand in hand, are to have an easier time there.

Watch Those Prayers, Those Biblical Quotations!

TWO ROMAN CATHOLIC bishops in Pakistan are defendants in a lawsuit filed to restrain them from "publishing, propagating, uttering or otherwise using" a prayer which includes the words: "O sweet Jesus, be thou also King of all those who are in the darkness of Islam." The plaintiffs (a Catholic and a Muslim, the *American Review of Eastern Orthodoxy* reports) object to the

phrase "darkness of Islam." ¶And in South Africa, the use of biblical quotations in meetings of the Capetown provincial council is henceforth barred—a member had quoted the Bible on behalf of the native population! ¶The governor of Bombay state recently deplored the present controversy over the activities of Christian missionaries in India "when the world is progressing toward one religion and one code of morality." He said it is wrong to conclude that Christian missionaries have exploited unsophisticated and uneducated people. Those people, he pointed out, have been "exploited by everybody, including Hindus." He insisted that missionaries have definitely contributed to the uplift of India's poor. ¶Archbishop Richard J. Cushing of the Boston Roman Catholic diocese was enrolled as the first member of the Society of *Our Lady of the Highway* (startled Protestant italics, of course). The new society will promote safe and courteous driving under the patronage of the Virgin Mary. ¶Seventeen teachers at Duke University divinity school at Durham, North Carolina, have joined in a public appeal to the university authorities to make it possible for students to enroll in the school "without restriction of race." In so doing they note that the present segregation policy is out of step with that prevailing in most theological seminaries in the south as well as in the north, and with the recommendations of the past three General Conferences of the Methodist Church, with which the divinity school is affiliated.

Freedom for Bishop Ordass

[EDITORIAL CORRESPONDENCE—CONTINUED]

Galyatetö, Hungary, August 6.

RELAXED, informal conversation was a main feature of the important session of the Central Committee which has just adjourned here. The hotel in the forest on the top of a Hungarian mountain was made for such conversations. Built for the mighty of the old regime, used by the mighty of the new, it is a place of beauty and comfort. Gardens and lawns, lobbies and lounges became meeting places for churchmen who got closer to each other in eight days here than they had in eight years elsewhere. In person-to-person approach, differences in distance and station lost substance in the thin, bright air of Galyatetö. Dr. Visser 't Hooft pulled his chair into the midst of a gypsy orchestra to watch a cembalo artist close up, Dr. Laszlo Pap sang folk songs, a press service girl improvised a czardas with Bishop Peter, and in the hotel pool I dived right under the Bishop of Saskatchewan.

I

But other encounters, no less pleasant, were of more immediate and more lasting importance. Since 1946, when 50 churches participated in the provisional organization of the World Council of Churches, the council has grown until it now includes 162 Protestant, Anglican and Orthodox churches from 47 nations. At Galyatetö a near-record attendance of 65 members (or their delegated substitutes) of the 90-man Central Committee brought together representatives from 28 countries. With representatives from other member churches, consultants, observers, press and guests, the company came to over 200.

Among the 200 were a few, old in the ecumenical movement but new to its meetings. Rumanian representatives, for instance, were taking part in official ecumenical business for the first time in nineteen years. Not since the Edinburgh World Conference on Faith and Order (1937) had the Protestant churches of Rumania participated directly in the work. But now, on hand for this meeting, were Bishop György Argay of the Hungarian Lutheran Church in Rumania, Professor Albert Maksay of the Hungarian Reformed Church, and Bishop H. Mueller of the Lutheran Church of Rumania. Professor Maksay spoke for himself, his colleagues and the million Protestants in Rumania: "We are grateful to our government in Rumania for making it possible for us to come, but above all we thank God for this opening of the doors. Something bigger, mightier, has done this thing than simply the changed atmosphere in human relationships." He could have been speaking as well for another delayed arrival in World Council circles to which he has long belonged. The Polish representative, Dr. W. Niemczyk, rector of the seminary of the Evangelical Church of the Augsburgian Confession, also attended his first meeting here.

At the same meeting where old members were welcomed at long last, new members were received with joy. Three churches joined up, and the spread of their location is itself a sign of the Christian enveloping of the world which is the World Council. The Baptist Church in Hungary has a baptized membership of 25,000 but counts its adherents at 50,000. The Church of the Province of Central Africa is the new (1955) product of the merger of four Anglican dioceses in the area which assembled over a million members in the new church. The Evangelical La Plata Synod, with headquarters in Buenos Aires, is the German-speaking, full-grown child of the German Evangelical Church. It has about 30,000 members.

II

Already on the horizon, and sure enough so they could be mentioned at Galyatetö, are still other interested churches. Special note was taken of the action of the Evangelical Lutheran Church in the United States of America which earlier this summer reversed its 1948 action to apply for membership in the World Council. Particular gratitude was expressed to those wise and valiant churchmen, both clerical and lay, whose true interpretation of the nature and purposes of the W.C.C. was finally persuasive.

The Independent Church of the Philippines and the Nias Church of Indonesia are also considering application for membership in the World Council. Meanwhile, a gathering of the bishops of the Armenian Church has gone on record approving in principle the membership of their denomination in the W.C.C. The special significance here is that while the membership in the Armenian Church covers the world, its headquarters is in the U.S.S.R.

Not quite so far along, but perhaps even more extensive in the implications, are the conversations with the Russian Orthodox Church as reported to the Central Committee by Chairman Franklin Clark Fry. The recent visits of

American churchmen to Russia and of Russian churchmen to America gave double chance for face-to-face discussion of the wheres and the hows and the whos of further decisive discussion about the future relations between the Russian church and the World Council. Dr. Fry has been a masterful diplomat in his conduct of the negotiations for the W.C.C. His fine-honed intuitions and/or the Holy Spirit have shown him when to stand on his representative dignity, when to bow in Christian humility, and when and how to laugh. As a result his several private conversations with Metropolitan Nikolai, head of the foreign relations office of the Moscow patriarchate, have moved the whole matter forward to the very edge of action.

Nothing can happen overnight, because the Russian church considers itself bound by the decision of a 1947 Moscow conference of Orthodox churches rejecting membership in the W.C.C. for all the conference participants. But the Church of Russia is now recanvassing those other churches on the whole question and for itself "does not refuse to revise its attitude to the World Council of Churches." Some will get a little nervy when they hear that the Russian church finds that its views on peace are "now in complete accord with those of the World Council of Churches"—somebody is probably misunderstanding someone—but most, it is hoped, will welcome the decision to talk some more.

According to present plans, the cautiously prepared next step is a meeting in Paris at the end of January 1957. No more than thee or four representatives of each of the two participating parties will meet to discuss—as personally but a little less informally than in previous meetings—what should be the third step. This whole matter is far from closed. There will have to be other meetings within each of the approaching parties, and one needs no special license to be able to predict that there could be stormy weather here and there. But justification for the attitude taken must come from those who would call off all the conversations. No defense is necessary from the others, now carrying the day, who will go a long way any day to get Christians talking to each other instead of about each other.

III

But of all the meetings going on in the long week of our Hungarian visit, none were more private, more dramatic, more intense than those which regularly took some of the Lutheran leaders into Budapest. Everyone knew that something was going on, and most guessed that the conferences with government leaders had something to do with the scandalously mistreated Hungarian Lutheran bishop, Lajos Ordass. Back in 1948, when he resisted government efforts to take over the church's schools, Bishop Ordass was sentenced to two and a half years' imprisonment for "currency offenses," only four of the sixteen-man court showing up for the trial. He served less than two years of the sentence. Since his release he has been living unnoticed in a Budapest apartment. Lutheran leaders all over the world were deeply offended by the removal of Bishop Ordass, and have remained sharply critical of the bishops subsequently elevated and of the ways by which they were selected.

The chiefs of the Lutheran World Federation served fair notice that if the Central Committee came to Budapest they would of course pay friendly calls on the respected, lonely man who is still a bishop in their eyes. There was consternation among the present Hungarian Lutheran leaders, and the Lutherans from outside were strongly dissuaded from the visit. But one does not easily dissuade a Hanns Lilje or a Franklin Clark Fry or a Carl Lund-Quist; who would want to try to stand up against such a trio—or the quartet formed when W. A. Visser 't Hooft joined the party? Evidently nobody, for this flying wedge of Christian statesmen tore through protocol and convention to visit Bishop Ordass, to confront the Hungarian government itself with the injustice of the case, and to face down the present leadership of the Hungarian Lutheran Church which tried to keep the existing situation long after the generally reasonable minister of religious affairs was ready to make amends. Can't you just hear Dr. Fry before the government officials, carefully, and placing precisely the most devastating emphasis on his words, calling Ordass "*Bishop* Ordass" and referring to the two new bishops as "*Mr.*"?

Anyway, after repeated meetings, many hurried drives down the long, twisting road to Budapest, crises in the conversations when it appeared that nothing would be done—a glad announcement was ready for the conference at the very end of the last session of the Central Committee. Lajos Ordass is presently being cleared of the charges against him by a civil court; his integrity and innocence will be attested by a new verdict. He will be recognized by the church again as a bishop, but will resign immediately upon reinstatement and have the status of a retired bishop until restoration to full office can be arranged. Meanwhile, Bishop Ordass will teach in a seminary of his church in Hungary, with full right to preach.

Christians all over the world will be watching closely the fulfillment of all this. The announcement of the agreement was a smashing end to a great meeting. Though no one was much tempted to stay permanently in Hungary when our visit was over, the visit had gone far toward giving a more hopeful impression of a state and a church which had been somewhat mysterious before to most. If there should be any tardiness in keeping the commitments now made by state and church, all the good done by the week in Hungary would be undone, and the last would be worse than the first so far as hope and reputation go.

T.A.G.

Shared Joy

ON that first day new Adam saw the world,
It must have looked like this: sky, tree and sod
Divinely beautiful and crystal clean,
Fresh from the hand of God.

This shining hour, when beauty gleams so bright
Earth seems to wear a golden aureole,
I share the joy of that first moment man
Became a living soul.

GAIL BROOK BURKET.

Christian Faith and Daily Work

By Elton Trueblood

THE EMPHASIS on daily work is one of the chief marks of the new vitality in the Christian faith, insofar as that vitality is real and not merely apparent. Whereas once, in our lifetime, the church was largely concerned with the free time of men and women, it is now beginning to be seriously concerned with the time in which they toil.

This is a good sign, for which we can be grateful. But if the emphasis is not to be superficial, those who care about the Christian cause must do some hard thinking and face some extraordinarily difficult problems with realistic honesty.

The emphasis on work came early in the Christian movement, of course. In I Thessalonians, the first book of the New Testament to be written, Paul emphasizes the unity of work and Christianity. Later, in the Dark Ages, many of the monastic establishments followed the same idea—notably the Benedictines.

I

With the coming of a highly complex industrial society, the connection between work and faith became increasingly difficult to maintain. It is easier to see God's gift in an ear of corn than in a steel rail. For most industrial work there is no rhythm of the seasons to remind us of the elemental mysteries. And as industry develops, it is harder for a man to take pride in his individual workmanship and thus thank God for guiding his hand creatively. Joy in craftsmanship and prayer for success in it come more easily in a monastic situation than in a factory setting. The division of labor, by which each person makes only a part of the finished product, is one of the chief reasons for our fantastically successful age of plenty, but the spiritual and moral price we pay is very high.

It was industrialization which made us concentrate on free time so far as any experience of spiritual life is concerned. Likewise industrialization changed the significance of money. Christian ethics in the recent past has, indeed, been concerned with money, with a larger emphasis on the Christian duty of giving, but for the last few Christian generations this has been almost the only financial emphasis. Nineteenth century religion, whatever its power in other ways, lost interest in work as a religious field. Work was a means by which philanthropy could be supported. The good Christians who felt so keenly the religious significance of Elizabeth Fry's work in the prisons did not have an equal interest in the religious significance of her husband's bank. Christian ethics came to be concerned, not primarily with how a man *made* his money, but with how he spent it.

Stewardship has been a great word in the Christian vocabulary for a long time, but often it has meant giving and no more. We were right to emphasize the stewardship of money, but we should also have emphasized the stewardship of time and of toil. Unless we can do something to bring toil within the scope of the Christian faith, Christianity will be increasingly a fringe movement. When we deal with a man's work we are getting very close to the center of his life, whether for good or ill. To a vast extent a man *is* what he does.

Usually, when we ask what a man is, we are thinking solely of work. The real question is, What does he *do?* The growing importance of the labor unions, signalized by the great new A.F.L.–C.I.O. amalgamation in the United States, is both frightening and exciting. In any case the church must have a connection with it or be lost. There is no reason to suppose that God is primarily interested in buildings called churches; he is probably far more interested in factories, because men spend more time there. What we are sure of is that it is in common life that the battle of the Christian cause will be won or lost.

It is almost impossible to overstress the place of work in contemporary living. A large number of those in college are there because they are preparing for some kind of employment. A large share of transportation, on buses, streetcars, trains and elevators, is used primarily by people going to and from work. Watch the cars rolling into the cities in the mornings and think of the total work which is represented in this fashion. Moreover, work and working conditions provide one of the major topics of all conversation. For millions work is not only a grim necessity if they and their dependents are to survive; it is also a great joy. More than anything else it provides rhythm in life.

Hard as many work they are seldom harmed by it, partly because the human being is made for toil. We are built like battleships and can stand a lot. But there are millions in the modern world who hate their work every day of their lives and who take various forms of escape whenever they can. Christianity, if it is to be relevant to our time, must have something to say to all of these. We have a Christian philosophy of the family and a Christian philosophy of education; we need equally a Christian philosophy of labor.

II

One important way to attack the problem is to ask what the Christian faith can do for those who are concerned with their daily work. There seem to be at least three practical contributions it can make.

In the first place, the Christian faith can help us to choose our work. This matter of choice is a holy and wonderful thing, which we ought to face with fear and trembling. Waste is a terrible tragedy and some lives are undoubtedly wasted because young people follow the path of least resistance. The Christian faith is probably more helpful than anything else in the act of decision because it provides a standard of reference. Insofar as we are Christian we choose our work, not merely in terms of secular rewards or even of social standing, but in the light of how much good we can do.

The Christian sees his toil as a sacred responsibility and

seeks to dedicate it accordingly. Ideally he is entering the ministry and it makes no logical difference whether this is the ministry of farming, of banking or of the pastorate. The religious quality of the decision is immensely heightened if it is undertaken in the light of the Christian teaching that God has a particular call or vocation for each one of his children. For the merely worldly man the decision of occupation is a business matter and no more, but for the Christian it is a deeply religious matter, because the Christian seeks not a job but a calling. The word vocation has been much debased, but originally it was a purely Christian word.

If we were to bring our Christian faith into touch with the reality of the situation, we should give much time to helping young people to know what their callings are. One of the most moving experiences of the Christian fellowship should be that when a young man shares with the other members of the fellowship his occupational decision. This should be a time of deepest communion.

Some people make the wrong decision the first time and then, as their true powers become clear, feel themselves in a quandary. A man often knows what he ought to do, but he does not have the courage to change, partly, perhaps, because he has built up a standard of living for himself and his children which he is afraid to alter. Consequently his life goes on for decades of frustration and he ends his days knowing that his best powers have been wasted. Here is where the church should help. It would not be unreasonable for the fellowship to help the family over the period of transition and thus build up enough courage for the break.

III

Second, the Christian faith can glorify worthy work. A man can stand what he is doing if he can see its larger significance. What must be almost unbearable is pointless toil. As that wise philosopher of our generation, Antoine de Saint-Exupéry, said, "It is using a pick-ax to no purpose that makes a prison." We can do very heavy work if we see that it is productive of some end which we have reason to prize and consequently promote.

Our religion ought to help us to see the organic wholeness of civilization. If we are going to feed, clothe, house, transport, educate, entertain and inspire as many persons as there are on earth today, it can only be done by a complex organization. If we are to have a complex organization there must be repetitive tasks and some people must perform a great many of them. If people are to live they must eat, and if they are to eat bread somebody must bake it. Once the formula is established, the work of a modern bakery is inevitably routine. What, then, can the church say to the man in the bakery? We must tell him that bakers are necessary links in the chain of human existence. Almost every job has its dull aspect, but any necessary job can be glorified by the conception of human service.

Moreover, people are essential links in any modern toil. Even on the production line there are people to the right and to the left, and there are the innumerable contacts of coming and going, of lunching and cooperating. Some of the best ministries between one worker and another have come because of apparently chance encounters in an elevator or a hall. Wherever there are people there are deep and tragic human needs. Every honest job can be glorified by being made a means of ministry. Here is where the Christian faith can say a solving word that is far more effective than any secular word could possibly be.

It would be very helpful if preachers concentrated in their sermons, not on what great men like Schweitzer can do far away, but on stories of what people in humble situations can do right here at home. I am sure that men like Schweitzer and Grenfell are mentioned in sermons far too often. The very elevation of tone becomes a kind of escape. It is not really surprising that one young woman, deeply moved by romantic preaching, decided to leave her poor dull husband and to volunteer as a missionary to Africa.

Good preaching would show how mail carriers and piano salesmen and even government employees can share in God's work of redeeming mankind. Personally I have found pastoral work more natural and easy in a government office than in a church building. But this is what people need to be told.

IV

In the third place, the faith can help people bear the work they cannot glorify. The Christian need never look at the world through rose-colored glasses; he knows that much of it is painful and ugly. The greatest rewards of work are those which come in personal contact, but it is also true that the hardest problems of work are personal problems. Some people find themselves joined in work with hard, censorious and cruel companions whom they cannot escape. Some have to face harsh criticism or ridicule day after day. What can the faith say in such situations?

The answer is that the faith was made for such situations. Christianity is not a success story; it is centered in the cross. Every person who is misunderstood or criticized or hated can be helped by the fact that Christ was maligned. We belong not only to a fellowship of glory but also to the fellowship of those who bear the mark of pain. We are not alone. And this faith helps us maintain the self-criticism we need. Perhaps we are at fault. If so, faith will help us reform.

Each one who is in a hard or discouraging situation can, in any case, pray. He does not have to use a book or get on his knees or even close his eyes. He can pray while he works; he can pray while he waits; he can pray while he suffers. No noise can make prayer impossible, and neither can any size of crowd. Nothing, literally nothing, can stop the outgoing of the human soul to God's love and its dependence on God's care. This is a very simple thing, but a very profound one. One of the best things the church can do is to teach people how to pray wherever they are. Some things can be changed but some things must be borne, and the faith ought to help us to know the one from the other.

In our time we are beginning to have conferences dealing with the Christian and his daily work. These are good, but they need to be vastly extended. We begin naturally with those occupations in which the problems are relatively simple—with medicine or law or literary

work. These are not easy tasks by any means, but they have in common an obvious sense of the importance of the human service rendered. Nobody requires any argument to believe that it is noble to heal bodies and minds, to compose quarrels and facilitate justice, to inspire and instruct. Much as we need to help people in these important callings to see the Christian significance of what they do, we must get on very quickly to helping people who are engaged in the less glamorous tasks. This is the new frontier of our time, so far as the Christian cause is concerned. We must now pool our efforts and imagination if we are to be effective to such an end.

V

There are a number of unsolved problems also in regard to *lack* of work, and to these too we must give ourselves if we are interested in the total health of our civilization. Three of these demand our thought at once.

One is the work of women. Should women be employed and, if so, when? We know that the communist philosophy of Russia has a clear answer to this question: that women should be employed exactly as men are, the state caring for the children during the mother's hours of employment outside the home. Because our philosophy includes other values, especially those of the home as a creative center, we cannot subscribe to this oversimple doctrine. But we must point out that in the powers of women we have what is perhaps our greatest unexploited human resource. Many women engage today in work outside the home. But often they do it at the wrong time in their lives. There is a period when a woman who makes a home what it ought to be necessarily finds it occupying all the time, energy and imagination she possesses; but later, when the children begin to be independent, she almost always has time and energy to spare. If our religion is really relevant it will help such women to use their great resources in this period, not necessarily or usually for a money payment, but for the sake of our total society. Older women in our system constitute a true leisure class and therefore a remarkable resource.

A second problem is that of retirement. We know that retirement is often a pathetic spectacle; the sense of being needed is suddenly removed and the person sags accordingly. The way out is to help older people to go on using their powers in productive though not necessarily remunerative ways. As public health improves and people live longer this will become even more of a challenge. Perhaps the best Christian answer is to reject retirement as a valid concept and substitute for it the notion of living our lives in new chapters which may still be active though different. People can go on learning in their older years when they are free from drudgery. Much of our education can be pointed in this direction. We are not so rich in human resources that we can afford to waste any, especially those of the old and wise in experience. The Christian, we must affirm, can change his work, but he can never retire, because, insofar as we are made in God's image, the factor of work is intrinsic. A person who does not continue to make a difference is not fully human.

A third insistent problem is that of the work of our youth. So long as we had a dominantly agricultural economy this was no problem because young people had abundant employment in the form of daily chores. Now, as our industrial economy becomes ever more complete, even on the farms, the whole situation is changed. The work of young people does not seem to be needed as it once was. This is not wholesome. Indeed many of our juvenile problems stem directly from the unemployment of young people. We need to use our imaginations to find ways in which this situation can be radically altered. It will not be easy, but that does not mean that it will be impossible.

At the heart of all such efforts to rethink the Christian philosophy of work we must ever keep in mind the ruling idea that each one of us is made in the image of God. This means that we are made to be creators, because God is the Creator of all. At one point in creation God has shared the gift of creativity. This is why we are never really happy unless we are *making*. The greatest happiness comes in the kind of life in which we clearly leave the world different from what it was when we began. To make a home, to write an essay, to build a factory, to establish a church—these are acts that make men sing. Because this is true for all men and women we can benefit them greatly if we help them to arrange their lives so that they can take satisfaction in what they make.

The Motor and the Man

THE CURRENT ceases, and the motor dies;
The lamp is quenched, the radio's voice is mute.
But what has gone? Nothing revealed to eyes—
Only a spirit, like a hidden root.

The life-pulse falters, and the man lies cold;
A radiance leaves his face, his limbs are still.
But what has fled? Nothing we see or hold—
Invisible energy! a weightless will!

Beyond the motor, and beyond the man,
A power animates, and then departs—
The living might that fires the starry span,
The untouchable soul that clocks our racing hearts.

STANTON A. COBLENTZ.

Determination

ONLY the cynic scoffed: "I'll fool that Man!
I'll grasp a bird and ask him what I hide.
If he says right I'll ask, 'Tell, if you can
Whether 'tis dead or living. Can you decide?'
Then, should he answer, 'Why, the bird is dead,'
I'll let it fly away with all his wit!
But should he say, 'Alive!'—ha! then, instead
I'll crush it lifeless ere the truth admit."
So craftily he sought the Wise Man out,
Urbanely asked him, "What's within my hand?"
"A bird." "Right, Master! Right, without a doubt!
Now—is it dead or living?"—the voice was bland.
The Wise Man, while the anxious crowds stood still,
Smiled gently, shook his head: "Son, as you will!"

JAMES KEITH MOORHEAD.

Is Work So Holy?

By Sherwood Eliot Wirt

A CHANGE is discernible in Labor Day sermons. Before World War II Labor Day Sunday was the high point of the social gospel. Characterizations of Jesus the carpenter were accompanied by tributes to the workers of America, and in some cases by discussion of wages, working conditions and the union shop. Not infrequently competition and the profit system were brought into review.

Today more pastors are turning to Christian vocation as a Labor Day topic. I am not astute enough to discover whether the change is due to a lessening of prophetic zeal, to a deepening of theological insight, to disillusionment with Russia, or to prosperity in the ranks of labor.

Whatever the cause, we can expect many Labor Day pulpit messages this year to be variations on a great theme once preached by Horace Bushnell: "Every Man's Life a Plan of God." Emphasis will be placed on the value and the nobility of a man's daily work. It will be pointed out over and over again that every man's job is a Christian vocation. The more literary will adduce quotations from Browning and Carlyle (but not from Scripture) on the sacredness of human labor. Work is worship, and worship is work. *Laborare est orare.*

Wage-Earners and Cathedral-Builders

Other preachers with a flair for story-telling may relate Anatole France's anecdote about the juggler who tossed balls in church before a statue of the Virgin Mary. They may use the well-worn legend of three men laboring on a medieval cathedral, who said in answer to a query, the first "I am chipping these stones," the second "I am earning my wages," and the third "*I* am building a cathedral!" Labor Day 1956 may even bring forth a nostalgic tribute to the village blacksmith.

The purpose of this article is not to debunk sermons on Christian vocation, for undoubtedly many splendid messages in keeping with Labor Day will be presented. I want to suggest, rather, that when preachers tell men and women that their work is "for God," they sometimes forget what it is modern workers have to do. During a week's visit to the Iona Community in Scotland I learned that it was the habit of its founder and leader, the Rev. Sir George MacLeod, to undertake the cleaning out of the toilets during the community work period. When someone asked Dr. MacLeod why he chose such an undesirable task he retorted, "It is to prevent me from preaching sermons on the dignity of work." Here is a report of a sociologist's interview in an American factory:

> What do you do?
> I make C-28.
> What is C-28?
> I don't know.
> How long have you been working here?
> Ten years.

One may eulogize the village blacksmith (overlooking his limp which was probably caused by a vicious horse that did not understand the dignity of labor), but how does one eulogize the fabricator of C-28? Is the modern carpenter to beat his chest and say, "I am building a warehouse to store cosmetics, wines and beer"? The character of much of our work today is such that the effort to discover any qualities of vocation in it makes it seem almost unendurable. Perhaps that is the reason why, when I once asked Emil Brunner what he thought of the story of the three men on the cathedral, he replied, "I would prefer to be the second man, emphasizing my wages which help to support my family."

Yet not all work is trivial, useless or immoral, and this is still God's world. According to Genesis, Adam was a workingman before he was a sinner. A person who labors is happier than a person who is idle. If we stand back and survey mankind as a whole, we may be able to see that God wants men to work, even though we as individuals have trouble finding meaning in the task at hand. One way is to put the question: Why do men work?

I have asked dozens of young people's groups, "Why do we work?" and have received a whole gamut of answers: "For money," "To get ahead," "To provide for others," "To keep from being idle and unhappy," "To be useful." Seldom does anyone come up with the real reason: that we work to *survive.* Man labors because he has to. In the far north I once saw a woman trudge down the riverbank, dip her pail into the waters of the Yukon and climb slowly back to her cabin. That was *work.* She did it in order to live. I believe St. Paul made tents for the same reason.

It is possible laymen will understand sermons on Christian vocation better if ministers admit that a great deal of the world's work consists of onerous chores that simply have to be got out of the way. Such toil may seem sacred and holy when the weather is pleasant, but the weather is not always pleasant and the work remains. It is something to "get through and be done with," and it is important because someone has to do it and because it keeps the groceries coming in.

In the Social Context

There may be another way in which the idea of Christian vocation can be applied to our work, and that is in the context of the social order. If our job contributes to the general welfare of society through such basic units as the family and the nation, we have a real chance to hold up the work as an offering to God and to discern in it the calling of the Lord. Were we not created that we should dwell together as brothers on the face of the earth?

Many firms seek to boost morale among their employees by reminding them of the significance of the product on which they are laboring. There is genuine vocational value in building a sense of teamwork in the production of a worthwhile commodity. Yet the industrial age has forced teams of men, as it has forced individuals, to prostitute the most highly developed skills to the most miserable ends. The mountain labors and produces a

mouse. Millions are engaged in turning out not necessities but luxury items. Dorothy Sayers has described "the advertisements imploring and exhorting and cajoling and menacing and bullying us to glut ourselves with things we [do] not want . . . and the fierce international scramble to find in helpless and backward nations a market on which to fob off all the superfluous rubbish which the inexorable machines [grind] out hour by hour, to create employment."

Even if a Christian believes that there is genuine moral and social value in his daily work and that through his work he is truly serving God and man, he runs a risk in claiming it as a "vocation." The reason is that when he first sought that work he may have had no thought whatsoever of its vocational qualities. His two basic considerations may well have been, Can I handle the job? and Will it benefit me? The need of society for this kind of work may never have dawned on the applicant. Except in wartime, patriotism is seldom a motive in seeking employment. "America needs coal miners, psychiatrists, scientists —so what? What's in it for me?" When one chooses his life work in such a mental climate and from motives of prudence and selfishness, how can one speak of the "holiness of work"?

The Perversion of Vocation

Behind the iron curtain the situation is exactly reversed. The young communist's future is determined not by his interests or his aptitudes but by the current labor shortages in Russia and China. He receives no vocational guidance, only vocational selection. The "call" is there, but it is the call of the state, and all work for the state is, by Lenin's standards, "holy." Sidney Webb went so far as to call membership in the Communist party "the *vocation* of leadership."

It is a fateful day when the state takes over from the church the concept of vocation and perverts it to secular ends. This great Christian doctrine has much to contribute to the current discussion in industry of incentives and work satisfactions. Nevertheless, the labor market in our country being what it is, it would be well for us to think carefully before we put the concept of Christian vocation "in overalls," as Robert McAfee Brown has suggested, and set it to work. Luther's dairymaid could possibly have "milked cows to the glory of God," although we have only the preacher's word for it, not the dairymaid's. Today dairy conditions have changed. I do not say God cannot be glorified in a modern dairy, but I do say that we are making the problem seem simple when it is not. Until groups of Christian dairymen meet together to discuss their problems in the light of Scripture and in the face of modern working conditions, and until we can learn from them, it might be well to soft-pedal the archaic "Christian milkmaid" theme.

After all, there is one aspect of vocation which is valid on Labor Day and every day, and it is that we are called to the Christian life—called to repentance, called out of darkness into light, called to freedom and love, called to be saints and witnesses for the Lord Jesus Christ. Wherever Christians receive that sense of calling there is hope that they will undertake the application of the gospel to the difficult conditions of modern work.

A Rough Word for Preachers

EDITOR THE CHRISTIAN CENTURY:

SIR: The "rough word" that I have in mind comes from an awfully rough book—the Bible. Anyone who wants to lead a life of relaxed comfort should never open the Bible. It is full of knock-out blows. You are likely to meet one on any page.

Here are a few for preachers—and for church members. Matthew 7:22: "On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then I will declare to them, 'I never knew you.' " Here in one verse are listed four great fields of a preacher's achievement, four great concerns of a church, in fact the curriculum of a theological seminary. Then comes the knock-out blow: it is not enough. "I never knew you." Those things in themselves do not count in the final summing up. Look at them.

1. "Lord, Lord." That is worship, isn't it? The art of saying "Lord, Lord" effectively is a high art. It is worth a lifetime of thought and labor. To make worship a means of grace by words of grace, instead of what it might easily become, an awkward stumble in "a poor lisping stammering tongue," is a tremendous service. Strange words, that it may not be enough!

2. "Did we not prophesy in thy name?" That is preaching, surely! Who shall minimize that? Not the New Testament. In that book, prophecy rates high. It rates high in church history, all the way from Peter at Pentecost to last Sunday's morning service. Its importance is measureless. But there is the verdict—in itself, not enough!

3. "Did we not cast out demons in your name?" That is personal counseling, psychotherapy and religious counseling, one of the great advances in the religious life and work of our time. It seems strange to think that only a comparatively few years ago, a great many ministers and scholars were much embarrassed by the frequency of the mention of demons in the Gospels and the rest of the New Testament. Demons were really not proper things to be mentioned in a cultured and intellectual society; they were relics of an age of superstition. But today we know that we live in a demon-haunted world. Casting out demons is a major service of the church. Still, that may not be enough!

4. "Did we not do mighty works in thy name?" That, in the language of today, is effective church administration. And in many churches that calls for an authentic miracle. We often hear the cheering report: "John Calvin, Jr., is certainly doing a mighty work at Old First Church downtown. It's like calling Lazarus from the grave. He said to that organization, wrapped in graveclothes, 'Come forth!' And it come forth."

And yet, in the Gospel, it is not a case of "All this and heaven, too"; it may be a case of "All this and no heaven at all." Strange, surely, all these achievements, and there still may be the verdict, "I never knew you."

Something must be missing. What could it be?

Wonderingly yours,

SIMEON STYLITES.

REVIEWS

A Solvent Jurisprudence

RELIGION, MORALITY AND LAW. *Edited by Arthur L. Harding. Southern Methodist University Press, $3.00.*

THE four lectures of the Third Annual Conference on Law in Society make an impressive contribution to legal theory as well as to practical theology. Dean Harding explains that their common theme was taken from Sir Alfred Denning, lord justice of the Court of Appeal in England who recently wrote in *The Changing Law:* "Without religion there can be no morality: and without morality there can be no law." All the contributors—two lawyers and two clergymen—reject legal positivism, arguing in effect that it leads to moral bankruptcy in jurisprudence.

Their discussion presupposes the relevance not alone of morality but of religion as well. The exposition of "Protestant Natural Law" by Joseph D. Quillian, Jr., is creative, brilliant and historically inclusive. Initially, Quillian argues that the early apologists did not regard natural law as autonomous in the Thomistic sense. He criticizes this later view on the grounds that "Christian Natural Law must be profoundly and integrally related to the source of Grace and Love." His essential point of view is "conversionistic": he believes that our natural moral insights are more drastically transvaluated and unified in the gospel than the Roman Catholic position allows.

Quillian's exposition of the positive relation between the Platonic principle of differentiated harmony and Calvin's idea of "the genuine order of nature" in itself justifies the reading of his lecture. He proposes that the temper of natural law should be a "symphonic sense," a harmony of the "good" world created by God whom we know through Jesus Christ. The two basic principles of Christian natural law are the benevolent sovereignty of God and the responsibility of man.

Robert E. Fitch's discussion of five types of ethics—pleasure, power, duty, wisdom and love—is also unusually valuable. His critique of humanism is straightforward; namely, that humanism tends to lose its moral values unless it "reaches for religion." Specifically, he argues that power and pleasure are the only consistent secular moralities. This ethical analysis will assuredly provoke controversy, since it challenges the first premise of much of modern political theory. Nonetheless Dean Fitch's thesis that a purely secular political ethics is of necessity totalitarian, hence religion and democracy are inseparable, is a strong one.

Dean Harding makes a careful distinction between psychological descriptive analysis and normative judgments; the former, he understands, has been too often overlooked by moralists. Although he treats the sociology of law primarily in empirical categories, he nonetheless has a strong sense of the moral responsibility of the legal profession. He insists, on the one hand, that law is made by the people for their own government. On the other hand, he argues that the reality of justice according to law ought not to be obscured by quarrels about the precise content of that justice.

Prof. Wilber G. Katz of the University of Chicago emphasizes the contribution of classical Protestantism. He treats the problem of punishment in detail, arguing that "the law can achieve its purposes only as two things happen, neither of which the law can itself accomplish"; namely, as offenders accept responsibility for their own immediate acts as well as vicarious responsibility for antecedent acts of others. "And this can come about only as others provide an environment of forgiveness, accepting vicariously the cost and risk which such an environment entails."

Protestants in particular need to be aware of the authentic concerns expressed in this series. The interrelations between religion and jurisprudence are worthy of all the careful probing that the lecturers give to them. Although their various discussions have a common theme, they are not compactly unified, in part because the subject matter is treated in its broadest implications. In the end, their final analysis of both ideas and situations is an effective argument in support of Sir Alfred Denning's claim that religion and morality belong together.

NIELS C. NIELSEN, JR.

How To

PRINCIPLES AND PRACTICE OF PREACHING. *By Ilion T. Jones. Abingdon, $3.75.*

A COMPREHENSIVE study of the art of sermon construction, this book also deals extensively with the history and purposes of preaching, the preacher's life and habits, voice and delivery, study and preparation.

The writer on preaching has two strikes on him before he lifts his pen, for what is there new to say on this subject? Yet it is vital that such books be written. Pascal's saying applies here: "Religion is knowing profoundly what you know already"; the average preacher knows the principles essential to worthy preaching but is not so seized by them that he will accept the self-discipline, preparation and practice they demand. Here lies the value of this book: it repeats in comprehensive fashion what needs to be repeated. It is workmanlike and eminently practical. There is no soaring into the wild blue yonder. It is written for the parish minister who must step into the pulpit next Sunday morning and is possessed of the desire to deliver a substantial truth with conviction, clarity and appeal. It is rooted in an able preacher's own experience, wide reading and reflection.

The book lacks the sparkle and compactness of some other books on the subject. In places the ideas are overloaded with illustrations. Its authority, while impressive, would be greater if fewer authorities had been quoted; more of Dr. Jones himself would be welcome. There is also a tendency here and there to sermonize.

These criticisms are minor. Read carefully, with pencil in hand, this book will be challenging, informative and refreshing. In stating the function of the preacher, in discussing the present human dilemma and emphasizing the organic nature of the Christian gospel, it rings the bell.

JAMES W. CLARKE.

For Reviewing and Renewing

DURING the year valuable textbooks arrive in the office of the literary editor, reminding him as he reminds you of the usefulness of reviewing and updating our knowledge in all fields, however thoroughly studied before. And it is never too late to begin to learn what we should have learned in courses we never had time to take. Among the texts on hand, the following are outstanding in their varied fields. I admit that it has been a long time since I went to class; even so, my school days are distinctly postdiluvian. Yet never did we have such beautiful books to work from. With these you can really know the joy of study.

PSYCHOLOGY

PSYCHOLOGICAL DIAGNOSIS AND COUNSELING IN THE SCHOOLS. *By Stanley S. Marzolf. Holt, $4.00.*

THEORY AND PRACTICE OF PSYCHOLOGICAL TESTING. *By Frank S. Freeman. Revised edition. Holt, $5.25.*

PRESENT-DAY PSYCHOLOGY. *Edited by A. A. Roback. Philosophical Library, $12.00.*

MENTAL HYGIENE: A SURVEY OF PERSONALITY DISORDERS AND MENTAL HEALTH. *By D. B. Klein. Revised edition. Holt, $5.00.*

SPEECH

BASIC PUBLIC SPEAKING. *By Paul L. Soper. Second edition. Oxford University Press, $5.00.*

READING ALOUD EFFECTIVELY. *By Ben G. Henneke. Rinehart, $6.75.*

UNITED NATIONS

THE UNITED NATIONS AND THE MAINTENANCE OF INTERNATIONAL PEACE AND SECURITY. *By Leland M. Goodrich and Anne P. Simons. Brookings Institution, $6.00.*

THE UNITED NATIONS AND HUMAN RIGHTS. *By James Frederick Green. Brookings Institution, $1.50.*

PROPOSALS FOR CHANGES IN THE UNITED NATIONS. *By Francis O. Wilcox and Carl M. Marcy. Brookings Institution, $5.00.*

PHILOSOPHY OF EDUCATION

AMERICAN PRAGMATISM AND EDUCATION. *By John L. Childs. Holt, $4.00.*

PUBLIC EDUCATION IN AMERICA. *By George R. Cressman and Harold W. Benda. Appleton-Century-Crofts, $5.00.*

A CULTURAL HISTORY OF WESTERN EDUCATION. *By R. Freeman Butts. McGraw-Hill, $6.50.*

SOCIOLOGY

SOCIOLOGY: A SYNOPSIS OF PRINCIPLES. *By John F. Cuber. Third edition. Appleton-Century-Crofts, $5.50.*

THE SOCIOLOGY OF SOCIAL PROBLEMS. *By Paul B. Horton and Gerald R. Leslie. Appleton-Century-Crofts, $5.50.*

THE CRIME PROBLEM. *By Walter C. Reckless. Second edition. Appleton-Century-Crofts, $5.50.*

MAKING THE MOST OF MARRIAGE. *By Paul H. Landis. Appleton-Century-Crofts, $5.50.*

SOCIAL RELATIONS AND MORALE IN SMALL GROUPS. *By Eric F. Gardner and George G. Thompson. Appleton-Century-Crofts, $6.00.*

SOCIAL PROBLEMS IN AMERICA: A SOURCE BOOK. *By Elizabeth Bryant Lee and Alfred McClung Lee. Revised editon. Holt, $3.75.*

AMERICAN SOCIETY: URBAN AND RURAL PATTERNS. *By Edmund de S. Brunner and Wilbur C. Hallenbeck. Harper, $6.00.*

PROBLEMS OF AMERICAN SOCIETY. *By John P. Cuber, Robert A. Harper and William F. Kenkel. Third edition. Holt, $5.50.*

PERSONAL INFLUENCE: THE PART PLAYED BY PEOPLE IN THE FLOW OF MASS COMMUNICATIONS. *By Elihu Katz and Paul F. Lazarsfield. Free Press, $6.00.*

THE AMERICAN COMMUNITY. *By Blaine E. Mercer. Random House, $5.00.*

STUDYING YOUR COMMUNITY. *By Roland L. Warren. Russell Sage Foundation, $3.00.*

THE FIELD OF SOCIAL WORK. *By Arthur E. Fink, Everett E. Wilson and Merrill B. Conover. Third edition. Holt, $5.25.*

INTERNATIONAL AFFAIRS

AN INTRODUCTION TO AMERICAN FOREIGN POLICY. *By Edgar S. Furniss, Jr., and Richard C. Snyder. Rinehart, $4.00.*

THE UNITED STATES AS A WORLD POWER. *By Samuel Flagg Bemis. Revised edition. Holt, $6.95.*

THE MARSHALL PLAN AND ITS MEANING. *By Harry Bayard Price. Cornell University Press, $5.00.*

GOVERNMENTS OF GREATER EUROPEAN POWERS. *By Herman Finer. Holt, $6.95.*

THE STUDY OF INTERNATIONAL RELATIONS. *By Quincy Wright. Appleton-Century-Crofts, $6.75.*

PRINCIPLES OF INTERNATIONAL POLITICS. *By Charles O. Lerche, Jr. Oxford University Press, $5.00.*

MISCELLANEOUS

ETHICS: MODERN CONCEPTIONS OF THE PRINCIPLES OF RIGHT. *By John L. Mothershead, Jr. Holt, $3.50.*

MANAGEMENT OF ADDICTIONS. *By Edward Podolsky, M.D. Philosophical Library, $7.50.*

THE PLANT WORLD. *By Harry J. Fuller. Third edition. Holt, $5.50.*

T.A.G.

BY THE WAY

Like an Echo to a Cry

By Charles Granville Hamilton

HOW FAR the theological river has run was seen in the passing of William E. Orchard last fall. During the 1920s he was one of the best-known figures of Christendom, but his going was almost unnoticed, and many who read of it wondered who he was.

There was no one quite like William E. Orchard. He was a leader in the revival of worship which by now has infiltrated all communions. He dreamed of a Free Catholicism in which the free spirit of evangelical churches should be combined with the reverent ritual of Rome. He was neither eclectic nor Anglo-Catholic, but a genuine ecumenicist when not even that word existed. He hoped to merge the ancient rivers of ritual and free worship into a mystical stream leading by the throne of God. His experiments in a Protestant mass were too much for most of his Congregational brethren, and the Church of England did not look with favor on a catholicity which looked more to the Western tradition than to the Book of Common Prayer.

Orchard was justly called "the loneliest soul in Christendom." His love of all Christians led him to positions remote from well defined groups, though closer to all than they were to each other. There were theological students in many lands who thought that here perhaps was a Protestant Catholic leader who could show the way to unite the heritages of Luther and Loyola. Official Christendom wrote him off as too daring. Decadent English churches were not willing to risk so adventurous a worship, though it was obvious even to the oblivious that the conventional routines of both nonconformist and established churches had failed to attract the people of the land.

For those who have come of spiritual age since the 1920s it may seem that Orchard was a kind of dealer in magic, whose Free Catholicism with mass and benediction consisted of poetry and retired into a corporate past to replace personal devotion. They could not be more mistaken. For Orchard was primarily a preacher. Though he was outstanding as priest and pastor, the heart of his ministry was a passionately evangelical preaching. He drew to King's Weigh House in London many intellectuals who were theologically at sea, as well as the more orthodox. He was a preachers' preacher, listened to with admiration by legions of all denominations, and rare was the Sunday when there were not visiting clergymen from the British Isles and dominions and from America in his congregation. His preaching was evangelical in doctrine, based on much biblical learning. His first major book was a volume of sermons on the prophets, informed with a prophetic social realism that was applicable to his own day. Those who felt that the mystic could not be the social evangel found both here. In relating biblical preaching to the social order he anticipated much of the social realism which surcharged the American scene in the next decades.

Orchard has been neglected as a pioneer of neo-orthodoxy (although he would have disclaimed any newness for it). Accepting historical criticism, he yet found a Word of God demanding attention and assent. While Barth was expounding Romans to Swiss villagers, Orchard was restating the foundations of faith in an environment of modernism mellowed to mediocrity of mind and morals. It is perhaps a token of the surface quality of some neo-orthodoxy that it has not yet enshrined Orchard among its saints and reformers.

The greatest single contribution Orchard left us is his little book of prayers, *The Temple*, which has gone through several editions and is in most libraries of prayer. It is largely the product of his earlier ministry, before his faith became as explicit as in his books on theology, but it is no vague distillation. Orchard became a Roman Catholic in 1932; and the Protestant expectation that he would be another Newman personally defending his new-found faith was disappointed. It may be that his health, weakened by too strenuous a ministry, left only a life of prayer for him in that communion. After a short and incomplete explanation of his new allegiance he disappeared from the literary world.

But *The Temple* did not. An ever increasing number of mystics, initiates of the school of prayer, and ordinary men and women seeking a book of devotions that would express their own inner feelings in words of liquid poetry found it here. Through the Outer Gate, the Inner Court, the Evening Sacrifice, the Altar of Incense, they came to the Holy Place. Starting with Hezekiah's catholic prayer that the good Lord would pardon those who sought him without benefit of ritual, it ended with giving a thousand lives to the Eternal. Like "ships storm-driven into port," they found the calm of perhaps the greatest book of Protestant prayers. There were those who came to the faith by way of *The Temple*, and there were none who were not sharply disturbed by the unconventional prayers that exposed secret sins and laid bare barren prides, yet called forth the yearnings which the grace of God implemented, so that men went forth to carry on "the work Thou didst commence in Thy Son our Brother Man and Savior God."

A permanent classic is the prayer of our coming to God and God's coming to us which perhaps best epitomizes the life of William E. Orchard:

> Like summer seas that lave with silent tides a lonely shore, like whispering winds that stir the tops of forest trees, like a still small voice that calls us in the watches of the night, like a child's hand that feels about a fast-closed door; gentle, unnoticed, and oft in vain; so is Thy coming unto us, O God.
>
> Like ships storm-driven into port, like starving souls that seek the bread they once despised, like wanderers begging refuge from the whelming night, like prodigals that seek the father's home when all is spent; yet welcomed at the open door, arms outstretched and kisses for our shame; so is our coming unto Thee, O God.
>
> Like flowers uplifted to the sun, like trees that bend before the storm, like sleeping seas that mirror cloudless skies, like a harp to the hand, like an echo to a cry, like a song to the heart; for all our stubbornness, our failure and our sin; so would we have been to Thee, O God. Amen.*

*From Orchard's *The Temple*, published by E. P. Dutton & Co., Inc.

CORRESPONDENCE

Niebuhr, Homrighausen and Billy Graham

SIR: In his "Proposal to Billy Graham" (Aug. 8) Dr. Niebuhr quoted a Jewish friend who felt that Graham's message widened the chasm between Jew and Christian. The message of the cross has always been "foolishness and a stumbling block" to those who reject it. It is nevertheless still the means by which men may enter into the fullness of God's love. . . . Racial distinction is definitely wrong in God's sight. Yet it is only by the working of God's love in the heart of the individual that men are able truly to love one another. . . . Slavery existed in Christ's day, yet he never spoke against it. He taught right relationship with the heavenly Father through a birth from above which, when experienced, made men brothers so that slavery was impossible.

Deerfield, N. J. JOHN S. BAIRD.

SIR: In Dr. Niebuhr's "Proposal to Billy Graham" a brief sentence caught my attention: "We are not acquainted." Two such Christian personalities ought to have become acquainted long ago. . . . We need types like Niebuhr and Graham to share the burden of the Lord together. High time, therefore, gentlemen and Christian brothers, to arrange for a rendezvous some place.

Ashby, Minn. JOHANNES RINGSTAD.

SIR: With all the demoralizing and ungodly forces at work in the world, why should a leading Protestant theologian spend his energies trying to reform Billy Graham? If the church "lags in justice" and if minds are "dull to racial sin," it does not follow that acceleration or sharpening must be the mission of Billy Graham. The first and greatest commandment is to "love the Lord thy God with all thy heart . . ." If Graham chooses to emphasize the greatest commandment to the subordination of the second, ". . . thy neighbor as thyself," he has good authority for doing so.

While I am a strong advocate of desegregation, I am not willing to agree that the major task of the church was to liberate the slaves or is now to bring about racial equality. . . . Let Billy Graham confront men with Christ, and when he sends them back to church, let some of the uneasy Niebuhrites feed them on the strong meat of racial equality, temperance, charity and morality. . . .

L. VERNON CAINE,
President.
Illinois College,
Jacksonville, Ill.

SIR: Dr. Niebuhr [seems to be] saying to Billy, from the height to which he had climbed and the rarefied atmosphere in which he dwells, "Billy my boy, you are really a good guy and we are thinking of taking you in as one of us, provided, of course, you will abandon the preaching of that silly religion of redemption and join us in the far more satisfactory presentation of the great social gospel. You see, Billy, we have been impressed with the enormous crowds you are gathering and the almost unbelievable hearing you can command."

Niebuhr's proposal is merely an attempt to grab off Billy's popularity. The social gospelers have never been able to get much of a hearing themselves. . . . Niebuhr fails to recognize that Billy as a political reformer would not have any crowds. His power lies in the preaching that Christ died for our sins, the preaching that brings sinners to a crucified Lord as Savior. . . . Jesus met the same temptation Niebuhr offers Graham, only it was called a temptation then. It was that he abandon his mission to save men by dying upon the cross and go into the business, with the devil, of reforming the world. He refused the temptation and went on to his atoning death. Billy preaches that. . . .

CARLYLE B. HAYNES.
Washington, D. C.

SIR: I want enthusiastically to endorse Dr. Niebuhr's proposal that Billy Graham lead a crusade to end segregation in the south. After spending some time there again recently, I came to the same conclusion. The south at the moment is very fluid, segregationwise. There are many souths. Some are going along the desegregation road faster than others. [But] nobody wants to take the lead. . . . The clergy? Not a single religious leader of any faith has emerged so far as a leader of the forces for integration in the whole south! And this in a region where the church looms large in the people's life.

Billy Graham could comb his region with rallies and, as Niebuhr says, make segregation the sin it is. If he would cancel all his commitments and concentrate on the south for the next few years . . . his crusade would be forever remembered in the history of the church—and of the south. And at the same time, the northern churches might take heart and do better in race relations also.

Unitarian Church, HOMER A. JACK.
Evanston, Ill.

SIR: The quiet desperation evident in the articles by the learned Drs. Niebuhr and Homrighausen . . . express clearly the feeling many of us have toward Dr. Graham's religious efforts. . . . The public response to his campaigns, though we feel they are somewhat superficial, has made us tread softly lest we tamper with the work of the Divine Spirit.

Before we take sides one way or another on the Graham revivals, we ought to consider that neither the church nor Dr. Graham is responsible for contemporary man's sudden interest in religion. The masses have reached a point where for the first time in generations they feel the need of outside help. . . . Literally everywhere one turns today he hears talk of religion in some form. To be highly concerned with Mr. Graham and his approach to religion is to miss our day of visitation. Let us take religion to the people in such a way that it can be grasped firmly in the working areas of our lives.

MAX H. CHRISTOPHER.
St. John's Methodist Church,
Fort Mill, S. C.

SIR: . . . I believe that we have many parish ministers who can preach a dynamic message with as much or more power than Billy Graham. What most writers forget is the powerful promotional program which Billy Graham and his team have developed. Almost any minister could have the same effect if he had the same salesmanship program, the advertising and the prayer bands working for him as Graham does. However, Jesus was not too impressed with crowds. He said, "Where there are two or three gathered in my name, there am I in the midst of them." EDWARD E. LYON.
Church of the Brethren,
Burnettsville, Ind.

SIR: E. G. Homrighausen (July 18) asks, "Where are the new orthodox evangelists?" . . . To my knowledge there are very few appearing weekly on television or speaking to crowds at Madison Square Garden. There are even fewer holding faith healing tent meetings. In my limited travels I have yet to find one on a street corner giving out tracts, and it seems that few write best-selling books or have full-page magazine spreads showing them on vacation in the mountains. I don't know of any who have special publicity men, none who have advance men to gather crowds for their visits to the pulpit on Sunday. But does this mean they do not exist?

Many of your new orthodox evangelists are in small unheard-of parishes throughout the nation and the world. . . . The new orthodox evangelist's voice may not be strong and powerful. His features may not be comely. He may not speak with absolute authority or simplify the Christian faith into a panacea for all ills. He may not illustrate his points with stories of famous men he knows. He may unconsciously express the feelings of a man who has wrestled, as did Jacob at the Jabbok, with God. He does not travel from town to town on a wave of large contributions. Rather, he works slowly, often unseen by others, giving all that God has given him in dedication, praying constantly that his unworthy bit may be acceptable. He knows his people intimately and loves them personally. He knows their moments of torment, temptation, joy and gladness. His success may be as Paul's at Athens, his torment as Paul's over Corinth.

Let me assure you that there are many new orthodox evangelists. They will preach this Sunday in your home town. The text: "Christ and Him Crucified." There will be room for you in the church—as a member of the Christian community that worships regularly there, not just for one week but for 52. JAMES M. FENNELLY.
First Presbyterian Church,
Youngstown, N. Y.

NEWS of the CHRISTIAN WORLD

Anglicans Report On Moscow Visit

Discussion with Orthodox Leaders Is Termed 'Exploratory'—Chinese Bishop Explains Stand

LONDON, Aug. 9.—The Anglican delegation which recently visited Moscow under the leadership of the Archbishop of York has made a report on its discussions there with representatives of the Russian Orthodox Church. Says the report, in part: "It was found that there was a wide measure of agreement on a number of important points. There was also a number of divergencies, due to different historical experiences and to different emphases and customs. There was not much time during the conference to discuss fully all these points of difference, and much work remains to be done before such discussion could be complete. Nevertheless, the conference members are convinced that their meeting has been one of great value in increasing understanding of one another's point of view. This was the first official conference of the kind ever to take place between the Russian Orthodox Church and the Church of England. It could therefore have only a preliminary and exploratory character. Each delegation will report about the conference to its respective church authority . . ."

Chinese Anglican Visitor Makes His Position Known

Anglican Bishop K. H. Ting of China has been offering some useful if unpalatable comments on Christian missions in his homeland during his visit here to participate in preparations for the 1958 Lambeth Conference. For Dr. Ting, "missions" is indelibly linked with "colonialism." The church in China wants to be Chinese, and the bishop fears that if the doors are opened at once to cooperation with the rest of the Christian world the Chinese church will once more be "overwhelmed" by the West. He acknowledges the debt his church owes to individual foreign missionaries. But it is obvious that he considers the very names "foreign" and "missionary" heavy handicaps in the rethinking about China that the West needs to do. Bishop Ting says he thinks the time will come when cooperation with the West is once again fruitful—but it will be a cooperation of equal people and equal churches.

Church Likened to Industry

The Duke of Edinburgh rendered a useful service when he sponsored the conference on human problems in industry attended chiefly by future industrial leaders. The 200 delegates came from all parts of the commonwealth to discuss the place of human beings in the ramifications of modern industry. Preaching to the conference, the Archbishop of Canterbury said: "In coming to the church, you have come to a branch factory of an industry whose products every other industry needs for its own help. . . . One advantage of this industry is one which other industries have almost lost. Every worker has direct access to the head of the firm. . . . He does not have to go through shop stewards or foremen or managers, although there are the equivalents of all these in the ministries of the church." The archbishop's analogy was well taken by the conference.

Archbishop of Canterbury Clears Up a Point

On holiday in Austria, Dr. Fisher was led by the continued confusion between the "archbishop" and the "dean" of Canterbury to instruct local journalists in the fine distinction between the two offices. Those who know their Trollope will not need to be informed of the prodigious gulf fixed between these colleagues in the cathedral closes of England. The bishop belongs to the whole diocese. The dean can claim only the cathedral as his kingdom, and as long as he observes the statutes of his office, only retirement or death can remove him. Dean Hewlett Johnson, who is spending *his* vacation in China, is still vigorous at 82. He shows no sign of aiding any modern Trollope in asking the world-shaking question which rocked all Barchester: "Who is to be dean?"

Which 'Historic' Churches Deserve Aid?

What is a "historic" church? The Church of England is trying to make up its mind on the answer to that question. Some time ago the Historic Churches Preservation Fund was started with the purpose of helping preserve the thousands of parish churches which are so lovely, so historic and so much a part of the English landscape yet so expensive to keep in repair. The goal was $12 million, but so far not quite $2 million has been raised. The bishops claim the right to decide which churches should be preserved, which should not. A historic church is not always absolutely needed in the parish where it stands, and the money to repair it might be better used elsewhere. Should churches be preserved because they are beautiful museum pieces or because they are needed by the living church of today? That is the question.

Methodists Send Gift To South Africans

Pres. Crawford Walters of the British Methodist Conference is to go to South Africa in October to attend the celebration of the 150th anniversary of Methodism's founding in that country. British Methodists will send along a gift of $60,000 to be used to develop youth work among the Bantu people and to compensate for demolition of Methodist schools by South Africa's Bantu act. The South African government is increasing its propaganda to counter the anti-South African feeling among the British people. Mailing lists are being built up for the distribution of literature which tells the "other side." Promised for fall publication is a book entitled *You Are Wrong, Father Huddleston.*

In Brief

Kenneth Riches, the new bishop of London, should be a valued addition to interchurch consultations; he is keenly interested in the ecumenical movement.

S. A. Morrison, secretary of the Christian Kenya Council, able administrator, authority on religious liberty, is dead at the age of 64.

CECIL NORTHCOTT.

North Carolinians Seek Alternative

Will Vote on Amendment Providing for Tuition Grants, Majority Rule on Closing of Schools

LAURINBURG, N. C., Aug. 14.—In called session the last week of July, the North Carolina legislature approved without major change the recommendations of the state's advisory committee on school integration problems. [See The Christian Century for Aug. 15, p. 941.] This "Pearsall plan" (after the name of the committee chairman) is based frankly on the premise that North Carolinians will not support mixed schools. The people will vote Sept. 8 on a constitutional amendment providing tuition grants (for use in "private nonsectarian schools") to parents who object to their children's attending integrated public schools. It also provides that any local school may be closed upon majority vote of the citizens "of that unit." Definition of the "unit" is left to local boards; hence one school in a district might be closed while others continue. The requirement that at least one school be maintained in each district would also be eliminated; presumably, if all white schools in a district are closed Negro schools could also be abandoned. The compulsory attendance law was amended to permit a parent who had no "practicable alternative" to withdraw his child from an integrated school. The legislature adopted a strong resolution of protest against the Supreme Court decision, but defeated attempts to make this an act of "interposition."

Is It Only Stand-by Legislation?

Proponents of the Pearsall plan offered it as "stand-by" legislation, expressing the hope that the 1955 act vesting in local school boards power to assign pupils will meet the situation. This raised the question whether the plan is not really intended as a threat to Negroes who would seek integration through the courts. These facts seem pertinent: Gov. Luther H. Hodges and his administration have from the first severely condemned the court's decision. They have made no discernible effort to discover, develop and give direction to opinion that would accept the decree and seek ways of implementing it. And there is no Negro representation on the Pearsall committee. One result seems to be the opinion expressed by Thurgood Marshall, N.A.A.C.P. attorney, in an address at Raleigh: "There can no longer be any reason for hope of compliance without going to the courts." Apparently on this assumption, the state N.A.A.C.P. did not seek representation at the public hearings held by the legislature before it acted on the proposals.

Acceptance of the Possible

Some observers believe that the committee plan is the nearest approach to "moderation" now possible. They judge the only actual political alternative to be the more extreme proposal offered by Beverly Lake, a

former assistant state's attorney. He would remove the constitutional requirement for public schools and leave them at the mercy of the legislature. Others, among them the state P.-T.A., oppose the plan as opening the way for piecemeal destruction of the public schools. Meanwhile, other approaches are being proposed in unofficial quarters. Irving Carlyle, prominent attorney and a Democrat, suggested in an address at Chapel Hill that gradual integration be attempted under control of local boards with the counsel of biracial committees at both local and state levels. Frank P. Graham, former president of the state university, proposed at Mars Hill that men of good will unite in support of "two simple propositions: obedience to the law of the land and preservation of the public schools." Prompted by the local council on human relations, the Charlotte chamber of commerce called for a committee of "men of moderation" in both races to guide the city's approach to the problem. A major question is whether such sentiment can now be mobilized and brought to bear. Christian citizens face the difficult problem of how their moral insights and social concerns can be applied to the actualities of practical politics.

In South Carolina during recent weeks the integration issue has been relatively quiescent. Candidates for the legislature in the recent primary were confronted with a questionnaire from white citizens' councils designed to force a complete segregationist stand. In Elloree 18 Negro teachers resigned rather than sign a statement that they are not members of the N.A.A.C.P. Three others refused to sign, but did not resign.

Church-Related Colleges On the Move

This is apparently the "moving season" for church colleges in North Carolina. Immediately following commencement, Wake Forest made the transfer to its newly completed campus at Winston-Salem—in time to hold summer school there. At their synod meeting in Red Springs, Presbyterians defeated efforts to reconsider their decision to consolidate three schools into one new institution at Laurinburg, and proceeded with a financial campaign in preparation for the change. Methodists of eastern North Carolina voted in a special session to accept offers from Fayetteville and Rocky Mount and build senior colleges in both cities, while continuing and expanding their junior college at Louisburg.

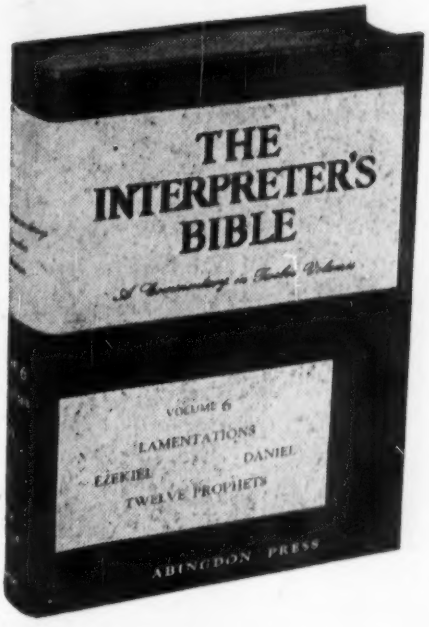
And So Forth

The Methodist southeastern jurisdictional conference, held at Lake Junaluska, N. C., was largely preoccupied with electing two bishops and defending the jurisdictional system. Delegates heard with approval an episcopal message expounding the values of "regionalism" as distinguished from "sectionalism," and moved to streamline their organization by abolishing separate boards and providing for committees in an enlarged jurisdictional council.

Concerned to preserve the autonomy of local congregations, North Carolina Baptists have commenced publication at High Point of a monthly, the *Baptist Free Press*. The first issue consists largely of reports of efforts at the recent Southern Baptist Convention in Kansas City to strengthen constitutional provisions recognizing the rights of local churches.

HENRY G. RUARK.

COMING SEPTEMBER 18 . . .



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Delay Integration In New Orleans

Roman Catholic Archbishop Says Move in Parochial Schools Must Wait 'at Least One More Year'

BOONEVILLE, MISS., Aug. 8.—In a pastoral letter read at all masses in his diocese Aug. 5, Roman Catholic Archbishop Joseph F. Rummel of New Orleans disclosed that parochial schools in the diocese will remain racially segregated for at least one more year. Last February the archbishop, terming racial segregation "morally wrong and sinful," had announced that the schools would be integrated, starting in September. In his pastoral he ascribed the postponement to "certain remaining difficulties," and promised that when integration comes it will be gradual, affecting the elementary schools one grade at a time. He added that the declaration against segregation still holds true as a guide to Catholic conduct. Since February, Archbishop Rummel has faced loud opposition not only from his own flock but also from such outside groups as the white citizens' councils. At one citizens' council meeting in May the audience booed mention of his name, and the same night a cross was burned on the grounds of his residence.

Louisiana Legislature Tightens Ban on Integration Moves

Meanwhile, Louisiana has stolen the racial headlines from Mississippi. Its legislature has outlawed athletic contests in which Negroes participate, approved (in four different laws) the firing of teachers who advocate integration, ordered an end to compulsory attendance in any integrated school, adopted an "interposition" resolution, and proposed a constitutional amendment which would require legislative approval before any suit can be filed against segregation. It is reported that Negroes' names are being scratched from the voters' rolls, more than 1,000 being eliminated in one parish. The climate is apparently somewhat different in Louisiana's northern neighbor, Arkansas. There Gov. Orval Faubus was re-elected by a 100,000 majority over an opponent backed by the white citizens' councils, which charged that Faubus was "too mild" on the segregation issue.

White Citizens' Councils Consolidate Power

Mississippi's white citizens' councils have celebrated their third birthday as the most important single power in the state. The "state sovereignty commission" which they sponsored controls a large sum to be spent on "publicity for segregation" and has its own secret police to investigate any person or organization reported to be unsympathetic toward racial segregation. The councils exerted enough pressure in district Democratic conventions to overcome the governor's position in the state convention and get him to agree to call another state convention after the national presidential conventions are over. They also succeeded in getting him to accept as delegates to the national Democratic convention men who have been active as Republicans or states' righters. Meanwhile, the governor is being attacked by some church leaders for holding a pre-convention caucus on Sunday, and by the press for alleged "dictatorial" actions and for the infrequency of his press conferences.

It's 'Revival Time' For Mississippians

There is an old Mississippi saying that "if you can't get religion in August, you just can't get religion." Most of our rural churches are in the midst of their annual revival meetings, the high point of their church year. Since many of these churches have but one Sunday service a month, most members get in as much churchgoing during these "protracted meetings" as in all the rest of the year. The preacher is usually a visitor from a neighboring county. Traditionally, the revival services have filled the off-days between the laying-by and the picking of the cotton crop. The weather is usually fair, the back roads are good, the children are free from school and work—all in all, it's a good time to get together. Today there is less emotionalism than in years gone by, and it is no longer true that everyone in the community turns out for the services. Increasingly, only regular members and their families can be counted on to attend. One of this year's most unusual revival meetings was that held at the state penitentiary. Chaplain R. B. Hicks baptized 49 convicts—5 white men, 8 Negro women and 36 Negro men—while armed guards stood by. He was assisted by Peter Hunter, a Negro preacher who is a prisoner at the penitentiary, and an all-Negro choir sang for the services.

And So Forth

The First Presbyterian Church at Columbus, Miss., has taken over from the Mississippi and Louisiana synods operation of the Presbyterian orphanage in that city. William C. Sistar, who had been active in attempts to move the institution from Columbus, has resigned as superintendent.

Laymen from five of the six districts of the North Mississippi Methodist conference got together and adopted a resolution declaring that they "will not support financially or otherwise any Methodist institution whose fixed policy is to teach, preach or practice integration." At the annual conference session, Bishop Marvin Franklin ordained 18 ministers and received 12 others into full conference connection. An interboard council was organized to coordinate the conference's various agencies.

The Roman Catholic province of Louisiana (Louisiana, Mississippi and Arkansas) recently conducted its fourth canon law institute at the Oblate Seminary at Pass Christian, Miss. Its purpose: to afford priests additional training in dealing with matrimonial problems.

Panola county (Miss.) voters reaffirmed their determination to keep beer illegal by a vote of 2,409-935. As the result of Mississippi's new and stricter law against possession of beer, revenue from taxes on beer declined $300,000 this year.

CHARLES GRANVILLE HAMILTON.

Rumanian Theological Institute Completes Eight Years

The theological institute founded in 1948 at Cluj, Rumania, with only 6 students now has an enrollment of 76, and has had to

move part of its instruction to Sibiu. The institute, which receives a subsidy from the state, is sponsored jointly by the Hungarian Reformed Church, the German-Hungarian language Evangelical Lutheran Church and the Hungarian Unitarian Church. Previously, most clergymen of these churches had studied abroad.

Filipino Protestants Plan Urban Expansion

Building Projects Are Under Way—Lift Duty on Catholic Relief Goods

MANILA, Aug. 6.—Protestant leaders in the Philippines are convinced that strong city churches are needed to back up the aggressive Evangelical movement in the rural areas. In Manila, whose population has grown from 250,000 to 1,138,960 in the past 45 years, buildings constructed four decades ago are being demolished to make way for bigger modern plants and educational units. Building is now in full swing for the Ellinwood Malate, Knox Memorial and Cosmopolitan churches. When completed, the three will have a combined seating capacity of 3,500. Building expansion programs are also being executed by other city churches: Central, United, Roxas, St. John's Kamuning, Wesley Memorial and Pasay Methodist.

Exempt Catholic Relief Goods From Customs Duties

Church World Service, the Salvation Army and other church groups have always had to pay customs duties on relief goods sent to them from abroad for distribution in the Philippines. Now the secretary of finance has ruled that the Roman Catholic archbishop of Manila is entitled to exemption from duty on 3,000 bags of cement imported from Japan—the first installment of a shipment of 60,000 bags contributed by Japanese Catholics. The archbishop had requested a refund of duty paid on the cement, since it was to be used in "relief work"—reconstruction of the Manila Cathedral destroyed during World War II.

University Enrollment Mounts Despite Hierarchy's Ban

The enrollment at Central Philippine University, Protestant institution at Iloilo, has increased in the past year by 243 to a total of 1,793. This is amazing in view of the campaign of the Roman Catholic hierarchy, both in pulpit and press and on the radio, to spread word that families will be excommunicated if any of their members attend the institution. Except for the Iloilo branch of the University of the Philippines, all other schools in the area have found enrollments dwindling. Increasingly, the threat of excommunication is losing its weight in this country, where out of 15 million Roman Catholics only one in 10 is a practicing churchman.

Evangelical Publishing Venture Has Record Year

Production of Protestant literature in the nation reached a new high in the past year, a report issued by Robert Crawford, director of the Philippine Federation of Christian Churches' department of literature and journalism, reveals. Ninety-three titles were produced and sales totaled $17,500. Mr. Crawford and his wife, Marguerite, graduates of the Syracuse University school of journalism, came to these islands in 1954 under the American Board of Commissioners for Foreign Missions. Both work at the task and are assisted by a junior staff of eight Filipinos.

Seminary's Relocation Plan Nears Fulfillment

Relocation of 50-year-old Union Theological Seminary here to a campus outside the city limits—a matter which has been before the board of trustees for the past 8 years—is on the brink of realization. All that remains is for the executive board of the United Church of Christ in the Philippines to endorse the move for approval by its mother mission boards in New York. The Methodist Church in the Philippines has already acted, and its mission board in the U.S. is 100 per cent behind the project. The Nanking Theological Seminary board of founders has approved an $80,000 grant for purchase of a site, on condition that the New York mission boards go along with the plan. Meanwhile, real estate prices are going up and up, so any extensive delay is inadvisable. CORNELIO M. FERRER.

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One pastor told us of the difficulties of his youth—his mother's struggle to raise their large family after his father died leaving no insurance. Another minister saw the same thing happen to his relatives. Every clergyman knows of individuals in his congregation left destitute . . . people in the kind of serious trouble that could have been avoided if their parents had made life insurance provisions for them. All young fathers would like to see that their families have what they, perhaps, were denied. And it's so easy to take the necessary steps through the Ministers Life "Young Men's" Policy.

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Warn Churches Not to Gamble

Rhode Island Episcopalians, Methodists Are Reminded of Accepted Methods of Raising Needed Funds

PROVIDENCE, R. I., Aug. 13.—At its annual meeting—in Haven Methodist Church, East Providence—the New England Southern Methodist conference set as its ultimate goal an annual minimum salary of $4,000 for a full-time pastor. This plan will result in a number of salary boosts of from $400 to $900. It does away with the "fringe benefit" scheme, which granted $100 additional for each child and $250 additional for pastors serving more than one church. The conference adopted a resolution in support of planned parenthood. It also increased its budget by $27,315 over the previous year. The three district superintendents advised the churches that the denomination's General Conference had frowned on raffles, lotteries and other gambling devices as money-raising methods for churches.

Episcopal Bishop Scores Church Gambling

A similar warning against "charitable" gambling was sounded a few weeks earlier at the annual convention of the Protestant Episcopal diocese of Rhode Island. Speaking of raffles, lotteries and bingo, Bishop John S. Higgins said: "From now onwards, I shall hold all vestries strictly to account if they permit any such activities on the part of church groups or on the part of groups using the physical facilities of our parish houses. . . . The only honorable way to raise money for Christian purposes is by voluntary offerings and by systematic and proportionate giving on the part of the faithful." Bishop Higgins reported a gain in Sunday school enrollment during the past five years of 5,000, for a total of 10,814.

Negro Girl—and Her Family—Rate High in Rhode Island

High spot in the Class Day exercises at Bryant College, the state's leading commercial school, was the address by Dolores Greer, a Negro student. Voted the outstanding student in a graduating class of 463, Dolores chose for her subject "Using What You Have." In order to go to college, Dolores had to "use the things she had," working hard to put herself through. In high school she had won the D.A.R. 1951 citizenship award, been elected governor-for-a-day in the Rhode Island Girls' State program, co-edited the yearbook, participated regularly in a teen-agers' radio show, played in tennis tournaments and been a member of the student council. She won a competitive examination which brought her a full college tuition scholarship of $700, with the state and the college each paying half. During her years at Bryant she worked in the local Urban League office 10 hours a week at $1 an hour, and had a part-time office job besides. Looking forward to a teaching career, Dolores is the first Negro appointed to the faculty of the Warwick high school. Her entire family—parents, two sisters and four brothers—are ardent workers in the Pond Street Baptist Church. Her sister Bertha, who also won the D.A.R. award in high school, works for an insurance company; her sister Myrtle is office manager for a food company. The brothers are Roosevelt, Jr., an undergraduate at Boston University; Ronald, who enters Rhode Island University this fall; Wallace, a master sergeant in the army; and Everett, a high school senior who is president of the state association of student councils.

Historic Churches Repay Tourists' Visits

Rhode Island is proud of its historic meetinghouses; few states can claim more original church edifices over 200 years old. Narragansett Church in Wickford (see The Christian Century for Nov. 30, 1955) will celebrate its 250th anniversary in 1957, and will conduct regular Sunday services in observance during August. Among items of historical interest in this church are the communion silver given the parish by Queen Anne in 1708 and a prayerbook printed in 1710. Another old church worth a visit by the summer tourist is Trinity, in Newport. Queen Anne's hand-carved coat of arms presented to the church in 1779 again adorns the chancel, after having been "lost" for 30 years. Because it bore the crown of England atop its weathervane Trinity was one of the few buildings left unharmed by the British forces when they sacked Newport 1770-78. Honyman Hall, Trinity's new $100,000 parish house, was recently dedicated by Robert Wright Stopford, bishop of Peterborough, England, and chairman of the Society for the Propagation of the Gospel in Foreign Parts. The hall is named for James Honyman, first pastor of the church, who came to Providence Plantation in 1704.

In Brief

Nearly 200 delegates, some from as far away as California, came to Providence recently for the 58th annual convention of the Italian Baptist Association of America. Santo Cardullo of Federal Hill Baptist Church here was elected president of the group. Other officers: Valentino Panizzoli of Detroit, secretary-treasurer; G. Pagano of Brooklyn, treasurer of benevolences; and Anthony F. Vasquez of Philadelphia, director of youth work. Next year's convention will be held in Philadelphia.

For a contestant on the "$64,000 Question" television program to work his way up to $32,000 is not so unusual. What was unusual about Alice L. Morgan's winning that sum was that she had pledged it to pay off the mortgage on the parsonage of Briston, R. I., Congregational Church, of which she is a member. Mrs. Morgan is an authority on investments.

An urban survey for the Sheldon Street Baptist (Portuguese) Church here was conducted recently by Ira Black of the Congregational Christian Board of Home Missions.

Delegates from 59 congregations in the three states which make up the New England district of the International Lutheran Laymen's League (Missouri Synod) met here recently in a two-day convention.

W. W. RICHARDSON.

Lutheran Refugee Service Has Busiest Week

Lutheran Refugee Service welcomed 532 refugees from Europe the third week in August—largest number in any single week under the Refugee Relief act.

Study Welfare of Pacific Islanders

Natives Consider Social, Economic and Health Problems Under Regional Commission Sponsorship

SYDNEY, AUSTRALIA, Aug. 1.—The South Pacific Commission, which has just held its third conference at the Government Teachers College at Nasinu (near Suva, the capital of Fiji), deserves more attention than it has yet received from the West and from the churches. The unique body was set up in 1948 by the powers which administer the Pacific island territories—Australia, France, the Netherlands, New Zealand, the United Kingdom and the United States. Its headquarters is at Noumea, New Caledonia. Its purpose is to further the social and economic welfare of the people in the 17 territories of the area. The commission works through two auxiliary bodies—a council of experts in social, health and economic matters; and a biennial conference of representatives of the native peoples. There are 3 million people in the south Pacific—Polynesians, Melanesians and Micronesians. The only independent ones among them are the Tongans, and they too were represented at the conference.

Consider Health, Economics Social Welfare

Most of the delegates at the third conference were nationals of the territories concerned, though a few advisers or alternate Europeans nominated by the several administrations were present. Subjects to which attention was given were health, education, economic conditions and social problems. Of particular interest was the report showing that the credit unions in Fiji and cooperatives in the territories administered by Australia and New Zealand are increasingly effective. They help keep the islanders from being exploited by money-hungry traders. The battle against disease, it was revealed, is handicapped by local custom, sometimes even by sorcery. There has been significant advance in educating communities to a more humane attitude toward lepers, and new drugs have made segregation of lepers less necessary. Liquor consumption is regulated by a system of permits, but considerable consumption goes on outside the system. It was felt that education, rather than prohibition, is the answer to the drinking problem. It was pointed out that the same officials who forbid liquor to the natives often drink to excess themselves. Sometimes it is the native who sets the good example. For instance, a barefooted Fijian was pushed aside in a Suva bank by a woman passenger from a visiting liner. A newspaperman asked him why her action did not annoy him. The man replied with dignity: "We Fijians try to set an example." On several occasions during the conference delegates paid sincere tribute to the contribution made by Christian missions to the total welfare of the island peoples.

Australians Observe 'Aboriginal Sunday'

Under sponsorship of the National Missionary Council the churches of Australia

observed the second Sunday in July as a day of special intercession for the aborigines of the continent. There are today some 73,000 of these people, and only about 600 of them still lead the primitive nomadic existence of their forebears. The rest live mostly on cattle ranches in the far "outback" or clustered around Christian mission stations on which they depend for educational and hospital facilities. Some, unfortunately, have become social outcasts, living in shanties on the edges of our towns and cities. What to do about the near-civilized "Abos" is a problem, for they do not seem to fit in with modern civilization. The churches are not facing the problem any more effectively than are the various state governments. In a recent address at Central Baptist Church here Paul Hasluck, federal minister for territories, suggested that since they are so few the aborigines should be assimilated by the whites. He urged that they be treated as individuals, not as a race. Whatever is done, the future of this shy, primitive people seems gloomy.

Churches Oppose Legalization Of 'Poker Machines'

The churches of New South Wales are again at odds with the state government over its proposal to make poker machines legal. Until now the machines have been only technically illegal, for they are to be found in clubs of every description. The state's proposal rises from a desire to gain revenue by taxing them, perhaps to the extent of £500,000 annually. The churches feel that the state treasury is already too heavily dependent on gambling taxes for its own good. Last year lotteries and horse racing netted nearly £7 million in revenue. Our states do not levy income taxes—that is the prerogative of the federal government. What with rising costs, the state governments are at wits' end to find the money needed to carry out their responsibilities.

Government Offer to Aid Church Schools Pleases Catholics

State aid to church schools has been a debated question here for many years. The Roman Catholic Church has pressed for such aid, but the Protestant churches have strenuously opposed it. Greatest pressure has been on the state governments. Now comes a surprise move by the federal government. It has offered to assist churches in Canberra, the federal capital territory, which find it necessary to add classrooms to their schools. This pleases the Roman Catholics, whose number in Canberra has been overhauling that of the Protestants—owing largely to the greater percentage of Catholics who enter public service. The government offers to meet interest payments of 5 per cent on loans made to provide more secondary school accommodations, to a maximum of £25,000 per year. Protestant leaders see here an attempt to bridge the jealously guarded separation between church and state. Catholics claim that though Protestants base their opposition on principle, what really motivates them is the fact that Catholics will benefit most. It is a shock to many Australians that the offer should come from a Liberal rather than a Labor government. Labor cabinets are usually preponderantly Catholic and are supported by the Catholic citizenry. However, the efforts of Catholic Action in Labor party ranks have caused an estrangement which the Liberal paty has been quick to take advantage of. Some wonder whether the offer to aid church schools is mainly a move in the Labor-Liberal war.

In Brief

Two new church colleges were recently opened at the University of Queensland: Emmanuel (Presbyterian) and St. John's (Anglican). Cromwell College (Congregational) has been in operation at the university for two years, King's (Methodist) for one. This new university is magnificently situated on a donated 250-acre site bounded on three sides by the Brisbane river.

Television sets are to be expensive in this country. Hotels propose to install sets to encourage people to patronize their lounges. To counter this attraction, young Methodists of Sydney are forming what they hope will be only the first of many TV clubs. Its slogan will be: "Don't go to the hotel to see what's on TV tonight; come in here."

People in the rich northern part of New South Wales complain that their part of the state is completely neglected by a government centered on rich, egoistic Sydney. For years they have been striving in vain to get the state to grant a referendum on formation of a separate state, to be known as New England. Their campaign took an unexpected turn recently when they held a convention and decided to place their case before the United Nations.

ALEX. G. RUSSELL.

Danish Seamen to Have Own Church in Brooklyn

The Danish Seamen's Church in Foreign Ports has arranged to buy a brownstone house in Brooklyn, close to the Danish line piers, to serve as a "home church" for the 1,200 Danish seamen who visit the port of New York each month. Half the $60,000 purchase price will be borne by individuals in Denmark. The Danish organization is at present building Danish churches in London and Yokohoma. It already has such churches at Hull, Newcastle, Antwerp, Ghent, Rotterdam, Hamburg, Gothenburg, Buenos Aires and Baltimore.

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Asian Christians View Rural Task

Ecumenical Conference in Japan Offers Chance for Exchange of Ideas, Experiences, Visions

Tokyo, Aug. 1.—The churches of Asia, like its people, are primarily rural. Yet not until other types of specialized conferences had been held did a representative group of Asian churchmen get together to discuss their primary task: the Christian witness among rural people. That happened at the East Asia Christian Rural Leaders' Conference held July 17-20 at the National Christian Rural Service and Training Center near Tokyo—the theological school for rural pastors conducted by the United Church of Japan (Kyodan). The meeting was arranged by the Asia Council on Ecumenical Mission in cooperation with the Kyodan.

Since the first East Asia conference sponsored by the World Council of Churches and the International Missionary Council at Bangkok in December 1949, Asian conferences on Christian literature, audiovisual aids and theological education have been held. Echoes of the conclusions they reached were inevitably heard here as delegates discussed specialized approaches to the rural witness.

Demonstration in Japan

Having been organized by a Japanese committee, the conference in its plenary sessions dealt primarily with Japanese problems, though in the discussion groups visitors from other countries described the methods, approaches and problems of their homelands.

Toyohiko Kagawa pointed out that whereas in 1956 only 11 preaching places in Japan were serving farmers, the number has swelled to 713 as a consequence of the rural evangelism emphasis. He was one of three major speakers who referred to Japan's land distribution program, which by transferring ownership of land to the 75 per cent of the nation's farmers who were tenants in prewar days has broken the back of the communist appeal. S. Nasu added that ownership has made the farmers self-confident and responsible and able to pay for their children's education, and has resulted in extension of democracy and larger agricultural production. He also presented facts on the debit side: former landowners were often treated unfairly, the reforms did not extend to urban landowners, and smaller landowners suffered in the redistribution process. Another speaker, M. Sugiyama, vice-speaker of the lower house of the Diet, traced the history of the Farmers' Union, which he and Dr. Kagawa organized in 1920 in an effort to increase the farmer's share of harvest from the usual 20 or 30 per cent to 50 or 60, to guarantee his right to cultivate the land, and to seek ownership by the man who tills the land—a goal finally reached in the redistribution program initiated under the U.S. occupation.

From the discussions emerged proposals for exchange and sharing of technical personnel. The conference approved such a development and declared that funds to subsidize it "would be far more beneficial than the frequent brief visits of Western church dignitaries." The Thailand delegates reported that their churches have already welcomed fraternal workers from China, Great Britain, Korea and the Philippines, and will be happy to add Japan to the list. After hearing Indonesia's appeal for fraternal aid, a professor at the Rural Service and Training Center volunteered to leave his work and serve where the need is greater. Several proposals for specific appointments developed from the conference discussions and subsequent field visits.

Visits to Rural Centers

It was significant that this first East Asia ecumenical conference organized without formal W.C.C. or I.M.C. cooperation should have initiated a technique relatively new to Asia: the traveling rural seminar. Under the guidance of H. Kashiwai, who heads the Kyodan's department of rural work, the visitors had a chance to inspect activities at Christian rural centers from north of Sendai to south of Kobe.

In a way it was paradoxical that leaders from countries up to 90 per cent rural should be introduced to Christian rural projects in a land where 90 per cent of the church members live in the cities. Even among the so-called rural churches in Japan, a high proportion of the members may be nonagricultural. But, seeing the need to make a special effort to reach the villages, the Japanese Christians have developed projects which, in the words of one visitor, other Asians "are only beginning to think about." Inevitably some of the experiments seen in operation during the seminar will be reflected in other east Asian lands through the next decade as the churches confront more realistically their responsibility to reach rural people with the gospel for the whole of life.

Confided one delegate: "When we read of Japan's rural evangelism program, before the war, particularly in the writings of Dr. Kagawa, we thought it a socialized gospel. Now I see that the Japanese are seeking the same end as we—to lead men to Christ. They do it through rural centers, we by sending the laity into farmers' homes." Said another who had attended the Evanston Assembly as a delegate: "This visit will prove more significant for my church than my trip to the West."

For Exchange of 'Know-How'

Now that they have become acquainted, Asian churchmen covet similar opportunities for their coworkers. In order to stimulate further exchange, the conference voted to extend the travel seminar idea to enable teams of farm experts, theologians, sociologists, youth workers and rural evangelists to visit other Asian Christian communities. It is likely that Asian V.I.P.s will hereafter increasingly emulate the peregrinations of their Western counterparts. But since relatively few leaders will be able to make such visits, the conference recommended that the churches undertake study programs to acquaint their members with the life and work of other Asian Christian communities.

For visitors and Japanese Christians alike the conference and seminar were a reconciling experience. Thailand, the Philippines and Indonesia had been occupied by Japanese armies, whose conduct was far from exemplary. Many were the wounds and irksome memories connected with three and a

half years of occupation. Scarcely an opening statement by a Japanese host failed to allude to the bitterness of that experience for the visitors, and to Japanese contrition. In turn, the delegates from abroad assured their fellow Christians that all this was now over and done with. Said the Indonesian delegate: "We must forget and forgive, looking to the future rather than to the past. When we meet at the foot of the cross we are not Japanese, Indonesians, Thai and Filipinos, but one people, the people of God who stand in need of his grace."

Willingness to Share

In establishing procedures for recruiting, screening and exchanging personnel among the several churches, the Asia Council on Ecumenical Mission has captured the imagination and raised the hopes of these younger churches, often insignificant minorities in their homelands. Not a church in Asia has personnel to spare. Yet not one but recognizes its responsibility for sharing with other churches whose need is greater. Said the pastor-director of labor evangelism in Hamamatsu, Japan: "The hospital erected and operated by Christians for the labor union has a staff of eight doctors. We could share Japanese Christian doctors with some of you who have not enjoyed such a long period of training as we have." A missionary physician in India is trying, in cooperation with the Indian National Christian Council, to recruit Indian doctors to fill out the staff of some of Indonesia's Christian hospitals.

The Asia Council on Ecumenical Mission has a list of rural technicians and theological professors who are ready to serve in other countries if only a way can be found to finance them. It has developed the procedure, but it lacks funds to carry out the exchange projects it has in mind. In general, the Asian churches are too poor to bear the cost of exchanging personnel. To sacrifice workers they need for their own undertakings in order to help fill greater needs abroad is in itself a heavy drain on their slender resources. The effectiveness of any comprehensive Asian ecumenical organization which may emerge from the scheduled 1957 W.C.C.–I.M.C. consultation in east Asia will depend in large measure on its competence to effect and expedite this desired exchange of personnel among the churches.

WINBURN T. THOMAS.

Honor Religious Liberty in Bolivia

Decades of Freedom from Restraints Are Celebrated by Protestants

LA PAZ, BOLIVIA, Aug. 8.—During the week of Aug. 26 Protestants in Bolivia will celebrate the completion of 50 years of religious toleration in this South American republic. Groups cooperating in the La Paz Missionary Fellowship are planning special meetings for the occasion. They have bought space in the newspapers and time on all the local radio stations. Groups participating are the Assemblies of God, Bolivian Holiness, Brethren, Canadian Baptists, Church of God (Holiness), Church of the Nazarene, Independent Mission, Methodist, Oregon Friends, Seminary Mission (independent) and World Mission Prayer League (Lutheran).

Glendale, La Paz Students Exchange Visits

Eight students and two adult sponsors from North Glendale Methodist Church, Glendale, Calif., are visiting their denomination's Bolivian Mission. Particularly interested in student work, they will be helping out at the American Institute here for most of their stay in this country. Initiation of this institute was a project of the Glendale church's Wesley Fellowship. Its young people raised about $11,000 for this summer's enterprise. Part of the money was used to pay the expenses of two Bolivian students who are visiting the Glendale church. Purpose of the exchange is to help U.S. students understand the culture of Latin American students by living and working with them, and to associate the local church and church school with the mission endeavor of the year.

Methodists Debate Extension of Work in Santa Cruz Area

Methodists are preparing for the sessions of their Central conference, to be held Nov. 11-18 in Cochabamba, 100 miles south of La Paz. This conference covers Argentina, Bolivia, Chile, Costa Rica, Panama, Peru and Uruguay. Among matters to be discussed are the future of the American Institute here and the possibility of extending present work in our Santa Cruz area. This tropical area has been receiving a lot of attention from the U.S. Point IV program, particularly from the agriculture unit. It has recently been the focal point of resettlement programs for Japanese immigrants and for several Mennonite colonies.

In Brief

La Paz Community Church, this city's English-speaking congregation, is developing an organization and preparing a constitution. It now has the first resident pastor—this correspondent—in its 25 years of existence. Previously, it was served by missionaries.

On Aug. 6 Hernan Siles Zuazo was inaugurated as the first president in Bolivia's history to take office without a preceding revolution. Pres. Siles is a graduate of the American Institute here. In an address to the local American Association, he said he owes the democratic principles he hopes to apply to the American people, who have supported the institute through the years.

S. ALLAN WATSON.

Announce 7th Air Force Preaching Missions

In the seventh annual series of overseas preaching missions for personnel of the U.S. air force, six Protestant civilian clergymen and two air-force Catholic chaplains will conduct five-day missions this fall at bases in the Far East and in areas under the Northeast air command. The Protestants who will participate: William C. Allshouse of the First Church of the Nazarene, Washington, D. C.; Paul W. Yinger of the Upper Montclair, N. J., Union Congregational Church; S. Marion Smith of the Butler University school of religion; Murray A. Cayley of the Rochester, N. Y., Institute of Technology; Luther W. Holcomb of Lakewood Baptist Church, Dallas; and Henry E. Russell of Trinity Presbyterian Church, Montgomery, Ala.

in the quiet of the study

Rock 'n' roll and parousia

WHEN 13,000 TEEN-AGERS IN TORONTO held a rock 'n' roll session at Maple Leaf Gardens, Ray McFadden of the *Toronto Telegram* exclaimed in amazement, "It's mass hypnosis . . . it is like a reefer party with over 13,000 guests; the kind of madhouse Hogarth delighted in painting; an Asian religious ceremony; people waiting on the hillsides the night they said the world would end."

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